ZIONS HERALD

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All this and regular features plus comments from our readers and last minute news from everywhere.

JULY 9, 1947

READERS WRITE

Says We've Run Dry

Regret that you have at last run out of convincing arguments to voice opposition to "Universal Military Training!" That's quite clearly indicated by your resort to name-calling, as in the HERALD editorial of June 18, 1947.

President Truman's so-called "stooge" committee happens to represent a fair cross-section of American patriotism, intelligence, and churchmanship! Would the editor like to be called the "stooge" of the pacifist group? Hardly!

(Rev.) Donald H. Gerrish,
Newark Conference.

To the Critics of Harold Stassen:

Agree or not with Mr. Stassen's statement about the Supreme Court decision, certain comments seem necessary to be made at this time. To begin with, Mr. Stassen could have kept still and not risked losing any more votes than necessary. In the second place, he has been notably outspoken on current questions and has stated that he believes in the separation of church and state.

Surely we need not doubt his sincerity, for the over-all impression which Mr. Stassen has made—through his personal record, his voice, and his personal appearance—is a favorable one indeed.

Furthermore, there doesn't seem to me to be any justification whatsoever in giving or witholding our support of a candidate by reason of his attitude toward a minor phase of a single issue. And, in conclusion, I should like to say that there is no reason for assuming that Dewey or Truman or any other candidate would take a different position on this question, or that they could serve the country better, or as well, in the long run. All of which leads to this: that of all people, we churchmen,—laymen, editors, ministers, —need constantly to beware the sin that doth so easily beset us—to go off half cocked when someone fails to agree with us one hundred per cent on a broad moral or religious issue.

FRANK W. KIMBALL,
Dedham, Mass.

What Does He Mean?

Mr. Mintener of Hennepin Avenue(June 25th issue) says that we must become "militantly and dynamically evangelical." Amen to that! But what does it mean to be evangelical? If the excerpts given of his Green Lake speech are not misleading, the answer is not with Mr. Mintener. He repeats the common notion that the basic principle of the Reformation is the right of private judgment in religion. Right here is one of the unguarded gates through which secularism has secured a hold on the minds of Protestants. Just how can you distinguish the right of private judgment in religion from that right as applied to any other field? Doesn't that make the individual a sovereign atom, a little king surveying the universe making the best synopsis he can? Protestantism so conceived is hard to distinguish from secular rationalism.

Have I any better opinion to offer? I offer the following: Evangelical Christianity lives where the proclamation of the Word of God is recognized as the primary function of the church, which knows itself as the foreordained fellowship of witnesses empowered by the ever renewed miracle of the presence of God, who thus fulfills his promise to proclaim himself wherever his servants faithfully proclaim him in spoken and sacramental word. The definiteness of this concept of the church depends on the feasibility of a critical yet humble loyalty of all subsequent preachers to the witness of the first preachers, prophets and apostles.

The right of private judgment in religion is an idea much more easily assimilated to the way of all flesh than the admittedly difficult —and suspiciously 'Barthian"—concept of evangelicalism offered above. But let's not assume that simplicity is an unfailing guide to truth. A man's obedience to Jesus Christ to be sure is a "simple" relation of person to person; but the articulation in theology of that relation reaches into that realm which our Lord indicated with the words, "You cannot bear them now."

(Rev.) BERNARD GRAVES,
Southbridge, Mass.

Why Bother

What's your notion concerning the "new heaven and the new earth" prophesied in the Bible? Do you believe that the world, as it is, is in a state of transition, that a demolition is going on at the present time for the purpose of the setting up of the divine theocracy? If so, you must admit that the world, with its forces both for good and for evil, is carrying on the destruction of the old heavens and the old earth. As every clashing ideology, religion, labor, science, and war does its share in this wrecking process, one can't help thinking of the ten things which made war on the "whore," "mystic Babylon."

I wonder, too, if you recognize the anti-Christ as the instigator and director of the demolition of the present world. No doubt Russian communism is the main tool that the anti-Christ is using, but he now has atomic forces at his command as well. Its destructive quality is rapidly being developed; wh knows what the next few years will revea

One may as well try to stop the winc blowing as to stop communism from sprea ing, as it is not something one can comb with material weapons. It is a spiritual ph osophy, operating in the mind, expressir itself outwardly in godlessness and lawle ness. For these reasons, I can't see the sen in being optimistic about the methods us in staving off the inevitable. But of cour the wise men of this age are blind to an thing above their heads.

Suppose we say that the heaven spoken is the air above us. Then the need for a ne heaven is imperative, for the air is certain laden with death-dealing instruments. Ar suppose we say the old earth means our soc way of life, with its corrupt institutions ar systems. The Lord knows our need of a ne heaven and a new earth; consequently, t first "must pass away with a great noise, ar the elements melt with fervent heat."

JOHN LARSEN
Avon, Ma

Send to Mr. Truman

Your valued paper of June 18th has ju been received. I am delighted with the ticle by the Rev. W. Arthur Faus, aski "Are We Being Gradually Militarized?"

This needs to be brought immediately the attention of President Truman. Why n mail it to him, addressed *private*. Perhaps this way it will reach his own personal tention.

I am heart, soul, and brain with Mr. Fa I have had friends among the Chinese, Sw Swedes, Germans, Japanese, and Russia One German friend told me of his coming the United States to avoid conscripti Where will our fellow citizens flee to esca present militaristic schemes? We cannot cape, and so we must fight militarizati with all the energy we have.

My father, Jonas Morton Clark, long a a member of the New England Conferen never countenanced any form of race pr udice. He also knew the uselessness of w fare. Yet, someone from each generation our family—since coming here in 1630— been in the armed service. In the rec World War, it was my grand-nephew w took part, representing our family. But he convinced, as is every one else, that our c zens sadly need training for Peace. Th have had enough of war.

ABIGAIL H. CLARK
Springfield, Ma

Who Is Older Than Whom?

In the HERALD, June 25, page 618, is notice concerning Old St. George's Chur in Philadelphia. I do not wish to be ove contentious over a technical accuracy, pecially where but a few months in two c turies is involved. However, St. George's

ot "the oldest Methodist Church in Amer-
:a" as a society. That technical distinction
elongs to John Street Church in New York.
)ur organization occurred in 1766, and the
rst church was dedicated October 30, 1768.
'his does antedate St. George's by a few
nonths. If the statement was to mean the
ldest church building, it would doubtless be
orrect. But just the word "church" alone,
; too ambiguous to give accuracy, without
ne defining term "building" or "society."

(Rev.) Arthur Bruce Moss,
John Street Methodist Church,
New York City.

HERE WAS A MAN!

Thomas Todd Johnson

bout him was precision. As a faultless clock
Iarks off each moment and each onward
hour
Vith regularity and faithfulness exact,
Ie was dependable. His, the deep power
)f all the staid trustworthiness of law.
nd yet, no slavishness to stupid grind,
'he poetries of aspiration stirred his soul,
nd ever new attainment fired his mind.

Vith noble accuracies of duty gladly done,
'et not mechanical his life went on—
'o rhythmic sweep of ages was it set,
nd in the glow of an eternal dawn,
'he conscious realness of immortal life
tirred in him here. Great things, desired
)f God and Heaven, were his daily prayer,—
Iis love, by God's love, kindled and inspired.

'ime speeds. All clocks run down. They
fail at tick and stroke.
Clocks fall in the debris of mortal things.
'heir call of moments, hours and fleeting
years,
oon silenced in death's hush, which time
but brings.
nd mortal life—but flash against Eternity—
clock's tick, as to ages without end—
ife goes the brief way of mortality—
shes to ashes, dust to dust, to blend.

nd yet, though bodies die, the soul lives
grandly on!
life this man built forces which endure,—
italities immortal stirred his zest—
mple his trust,—faith, rugged, strong and
sure,
e felt the heart-beat of Eternity
nd walked in humble mien at God's own
side.
step with God, across infinitudes,
e now goes forth in great majestic stride.

A Story in Stewardship

Visiting Parson Hill is decorated

The program for Maplewood Methodist Church, Malden, Mass., for the last two years is really a story in stewardship. The church has tripled its budget to carry on an increased program. The members of the church have raised their pastor's salary $700 in two years so that now they are paying $2,500, in addition to the parsonage. But this is only half the story.

An old, dark, dirt-floored cellar at the church was excavated and built into the large, lovely Douglas Fellowship Room. The improvements on this project were, of course, made by contract with a building company, although the men of the church added much to speed the project along. A new zoned heating plant, kitchen, rest rooms, and entrance were also installed, besides the main project of the fellowship room.

The thrilling story of stewardship began last fall when 65 men gathered to build the Memorial Chapel, in honor of the men and women who served in the war. Thirty of the church ladies also helped, serving refreshments, and cleaning and painting in the chapel. About that time, things really began to happen. A Roman Catholic painting contractor visited the project one evening and was so enthusiastic about it that he brought over his crew of men and scraped, plastered, and painted for two days and nights to remodel the front inside hall and entrance way to the sanctuary. After completing the $500 job, he said, "no charge."

Then the group, with additional help from others in the church, turned the old kitchen storeroom into a beautiful children's chapel. This work was made possible by memorial gifts from various church people. When it was time to finish the back entrance way, the Catholic painting contractor and one of his men, who attends the church, came in with their crew. After completing the $400 job, they said in the same generous spirit as before, "no charge." The Italian Catholic plasterer in the group was so impressed with the ambitious project that he now sends his five children to church school there every Sunday.

And the church people are still working: a new church school room, a new lounge, and other projects are nearing completion. And, incidentally, they hope to paint the entire church this summer.

The chapel projects, worth $9,000, were completed for less than $1,000 and those who labored were also inspired. An old gentleman placed $5,000 in his will as a memorial to his mother; this sum has recently been paid, making the total bill read $20,000 worth of work; balance to pay, $1,302; pledges on hand, $1,450—oversubscribed!

Things are still happening. A group secured Frank Victor Colson, religious artist, to paint a picture for the chapel; Mr. Colson has come forth with an original interpretation of the "Flight into Egypt."

Children's Chapel

The Douglas Fellowship Room was officially opened in October. The Memorial Chapel was dedicated December 8th, by Dr. John C. Wingett, Chaplain Elmer E. Bosserman, Dr. George Heath, the Rev. G. C. Shearer McKay, Mrs. Charles Coder, and the Rev. Gerald E. Bisbee, pastor. The

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A New Life Campaign

JOHN WEAR BURTON

I am weighed down by a grave sense of responsibility at the thought of leading a campaign such as this; but I can do no other. I tried to find some way of escape, but with no success, and I have to try now to give as simply as I can some of the things laid on my heart.

First of all I want to share with you my reflections on the present circumstances of our work, showing how lamentably the church has failed to take advantage of the opportunity offered to present the ethic and message of Jesus to a world that needs it. The situation is portentous of either disaster or success. I am neither pessimistic nor optimistic. My only desire is to face and study truth.

The World Situation

Never has the world been in such a mess, not even in the dark days of the war. In Europe and Asia there is hunger, poverty, wretchedness, strife, bitterness, and hatred. We've a big four, but they are not big enough—they can't forget their own countries' interests. It is a sheer fact that if this goes on there will be another world war of such dimensions that no human being can envisage it. I don't think that we have thought enough of the world-wide significance of the atomic bomb. Scientists in U. S. A. told me there is no possible hope of intervention against such an attack. One young scientist pointed out that there was "one way of intervention and that was by moral intervention."

Travellers from Japan have reported that the effect of the one atomic bomb dropped on Hiroshima by Christian America has been to put back the prospects of Christianity in Japan by 200 years. But this first atomic bomb was a mere Chinese cracker to what is being manufactured now. At Canberra recently, Professor Oliphant told me that atomic bombs are now 600 times more powerful than the one dropped in Hiroshima. Such a bomb would devastate 400 square miles. For eleven miles in radius from this building every man and woman would be blotted out; and over another 25 miles no life would exist. U. S. A. is still piling up these bombs. Scientists are making tests in Australia, and Russia is growing more and more restive. Here are all the elements of human disaster unless faced with the ethics of Jesus. Humanity has found the way of suicide, and power is in the hands of men who do not acknowledge the ethic of Jesus. Anything may happen!

Economic Situation

In U. S. A. I was frightened at the industrial situation. Big business was astride America, and set against it was organized labor, an economic bargaining party with no ideals. Labor says, "We know that big business is burglary, but give us our share of the loot." So you have bitter hatreds. The other night I listened to our own parliamentary broadcast debate, and it made me sick. Party statements were made to bring glory to their own party, and to discredit the other. There was not one note of idealism, nothing for the common good of humanity.

Whether we like it or not, there are vast economic changes coming. So many of us are so afraid that we are not willing to think about the economic situation. The church has been careful not to take one side or the other, with the result—we've lost the laboring class. How many people here are connected with the Trade Union Movement? You see we are not represented. This is partly because the church has not thought out economic implications.

Social and Moral Situation

The general excuse for this situation is that the war caused an avalanche of evil. The war certainly aggravated the situation and has revealed the things previously hidden. There is a general moral slackness amounting to a moral landslide. You business men know of the corruption of business. A leading

A Recession That Is Here

John C. Harmon

Director of Social and Industrial Relations, Division of Home Missions and Church Extension.

Science has forged ahead even into the vast unknown of atomic energy. Mechanical and chemical engineering have pushed to frontiers beyond the wildest imagination. Yet in the face of this progress, human engineering has lagged far behind. One of the most encouraging signs today is that the business world is beginning to face this fact. Many business executives have had the courage to admit their sins in the management of human relations in their companies. They have followed this with successful action.

That's the bright side. The dark side reveals many, many unconfessed sinners. If the job of the church is to save sinners then the Methodist should be interested in dispelling this darkness. Our Social Creed presents our responsibility: "In our historic position we have followed Christ in laboring to bring the whole of life, with its activities, possessions and relationships, into conformity with the will of God."

The Discipline of The Methodist Church in describing the duties of the Board of Missions and Church Extension states that an aim of missions is "to bring to bear on all human life the spirit and principles of Christ."

Much of this the church has done, but the dark side reveals a definite recession in the Wesleyan zeal of our total missionary enterprise. With this in mind the executive committee of the Division of Home Missions and Church Extension created in June, 1945, the position of director of Social and Industrial Relations in the Section of Home Missions.

Since June, 1945, the initial phase of the work has been that of obtaining information in the form of facts, attitudes and opinions about the many complex problems in the field of industrial relations. Naturally the important object has been an effort to ascertain the responsibility of The Methodist Church in relation to these problems. The director has tried to gain first-hand knowledge through attendance at conventions, personal and group conferences with representative individuals and leaders in all divisions of our economic life: farmers' bureaus, professional societies, employer's associations (NAM; U. S. Chamber of Commerce, etc.) labor unions (CIO; AFL) and cooperatives.

All of these organizations have a similar goal, to improve the economic status of their members. There is no difference in this regard among the NAM, American Farm Bureau, and the CIO. Of course, they have many other aims—but for the most part they are also of a selfish nature. It is "our members" first—after that community and nation. Nor need we lull ourselves with thoughts of the exceptions. Also this does not mean

ıst underestimate the importance of the ht kind of self-interest.

t seems there are two opposing philoso- es of life running through the nation's ıking. One emphasizes the self-sufficiency group strength to meet all the needs for appy and complete life. The other, Chris- ıity, with its emphasis outside the in- idual or special group is God-centered. e present tendency is to follow the phil- phy of self-sufficiency. Certainly in a day atomic warfare we must know that this h must lead to destruction, economic and ral. This selfish philosophy can mean the l, not of the universe, but of our civiliza- n. The Christian philosophy will instead omize" the spiritual and moral fibre of r economic life so as to make life abundant l everlasting.

We can all agree that Christianity provides correct formula for life,and yet go down destruction. There is certainly no recession lip service to Christianity. We must face fact that only action can save us.

The place for The Methodist Church to gin is wherever there are people. Right or ong, the average wage earner has come to ieve that the church serves management l therefore he does not enter its doors. ıny of those in management contribute to finances but otherwise are inactive.

One young official of a labor union de- red: "Sure I grew up going to church, when I started out making a living I cided the church had nothing for me. But w here in the union we are raising the ndard of living for our members and in- asing their self-respect." A management cial said: "I don't have time to go to ırch. I support it with my money." A oduction worker stated: "I sent my little l to Sunday school. She came home cry- and said the other girls made fun of dress and wouldn't have anything to do h her when she told them her daddy rked in the mill."

The "dignity of man" is an empty phrase ess we Methodists practice what we ach.

f The Methodist Church is to begin where ple are, its ministers must acquire a owledge about industry and its problems icient to enable them to speak with under- nding about the moral and spiritual issues olved. Management and labor agree that gymen are, at present, poorly informed. o the overworked preacher this presents te a problem. One of the best answers is solicit the help of the laymen. Then these men, who are critical, should come to the nisters with their comments. A two-way et could be created; and in this way, the orance of the minister about industrial blems and the ignorance of the laymen ut the teachings of Jesus would receive tual attention. The church needs to use

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Sydney business man said to me recently, "The black market is so acute that it's almost impossible to carry on any business without it." I have been searching for a home for months. I have been told that I did not know the technique. I should have placed down a deposit of 50 pounds or 100 pounds and told the agent to get me a home, and then forget that I put down this deposit. I can't do that; my conscience would not allow me. There is the rascality of the black market in motor cars. There is the vast increase in drinking habits, especially among young girls, and if this goes on, womanhood will lose the best of its qualities. The brewers have become a privileged class, and ride a coach and four through any act of Parliament that stands in their way. Gambling is rife on board ships, trains, and in hotels; everywhere there is money for gambling. Scientific efforts aim at getting rid of chance, and science has succeeded to a vast extent, but gambling returns to the primitive rather than the cultivated life. In Sydney newspapers on a Monday morning a few inches are given for church notes, with four or five pages for sport, and this sport is kept going by gambling. Britain's chief industry is gambling. Or turn to the figures on juvenile delinquency. U. S. A., with their method of statistics, have found a tremendous rise here. Among young girls there is a rise of 157 per cent. Think of this in terms of human conduct. It means the casting off of all restraint. Or home life. Yesterday morning in the daily paper I read three columns of lists of divorces, and these perhaps are only a fraction of the unhappy marriages broken by moral lapses.

Church Situation

I was delighted in U. S. A. with the immense congregations that I preached to up to 3,000 people in beautiful churches. But statistics show that more than half of the population of the United States has no relation whatever to the church, and less than 20 per cent attend anywhere regularly. Recently I went to New Zealand to a church I had been stationed at 50 years ago. The town population had increased fivefold; the church was half what it used to be. In Britain the situation is most alarming. Britain has become heathen. No wonder the Anglican Church has commenced its crusade toward the conversion of England. In the British Methodist Church there has been a drop of 83,000 in membership. In New South Wales the conference with all its tremendous organization and expenditure of man-power and money, can only show an increase of 340 members, whilst your own returns show a loss of 645 members. Yes, there is a drift away from the church, not merely in attendance, but in spirit. We've got to face the fact of the spiritual declension of the church, for we are losing men and women from the top and the bottom. The intellectuals from the top are going off. They don't find the church satisfying, for they say there is not enough thought in it. We are losing the working people from the bottom, and this is more serious. "The common people heard Jesus gladly;" they flocked around Him. It was the working class that supported John Wesley.

Why have we lost them? What is the diagnosis? I believe that the greatest cause of declension in spiritual life and passionate attachment to the church is a simple thing—*the love of money,*—what Tennyson called *"the narrowing lust of gold."*

How easy it is for all of us to think of money instead of the kingdom of God. Money is abundant today and people are breaking their necks to get it—to pick up wealth.

We've got to get a new slant about money, for we are not free from the taint. In the more fashionable churches there is a racket in marriages, and what about the racket in radio? We ministers are not clean either. There must be a more rigid definition of trade for us. What is trade? Our Lord said: "You cannot serve God and mammon," and to serve God means discipline of spirit and the single eye. We can't give ourselves to evangelism and to the making of money—buying and selling houses and trading on the stock exchange. You may say, "Here is a Jeremiah!" But I say that the *church can*

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Delighted Visitor

LETTER FROM WHITEHALL, N. Y.

Messrs. Editors,

I had the privilege of attending the sittings of the General Conference as a visitor, from Wednesday, May 5th, up to Thursday, May 13th, in your beautifully picturesque, though mazy city. I was very much interested in the proceedings; I spent most of the intervening time in sight-seeing, in and about the city: the Monument, and Navy Yard, Dorchester Heights, Boston Common, the Capitol, various public buildings, cities and villages, harbor, etc. And I have come to the conclusion, after having visited most of our large cities that Boston cannot be surpassed in beauty and privileges.

I was particularly impressed with the kindness manifested among all classes of your citizens to the strangers. Private citizens, hotelkeepers, merchants, public men on railways, omnibus drivers, agents, and conductors, all seemed to vie with each other in urbanity. Long shall I remember my visit to Boston.

Yours,
JOHN THOMSON

Reprinted from THE DAILY ZIONS HERALD, Thursday, May 20, 1852.

It is exactly the sort of hospitality to which Mr. Thomson referred in 1852 that the local committee on entertainment is exercising in planning for the General Conference next spring.

Methodist Membership Gains

Both the *Christian Herald* and the *Christian Ce tury* appear to be somewhat confused over the men bership gain of The Methodist Church during th Year of Evangelism, 1946. Both of these widely-rea magazines call attention to the apparent discrepan between the reported net gain for the year of approx mately 346,000 and Methodist reports of more tha one million. Which is correct? They desire to kno

It would appear that there is little cause for co fusion. The Methodist Church did receive slight more than the one million new members which co stituted the membership goal, but this number na urally included new members by church transfer well as on profession of faith. If a Methodist fami of five members, let us say, moves from Richmond Roanoke and joins Greene Memorial Church, th are quite naturally counted as new members in Roa oke, but, since they are lost to Richmond, there is n net gain in the conference enrolment because of th transfer. Yet it is important to get people to join t church where they can attend!

Another consideration: Methodist members, li most other folks, sometimes die. They then represe a loss in membership. The 346,379 members rep sent the net gain. The Methodist Church has eve reason to be proud of its million new members, ev though the net increase to the denomination was or about one-third of that number. — Guest editor from *The Virginia Methodist Advocate.*

An Unconscious Error

The *Christian Science Monitor* has a well deserv record for fostering racial and religious understan ing. For foreign news and well-rounded coverage domestic news there is no better publication in t nation. Dealing with the question of racial and ligious differences in an editorial last week, the *Mo itor* made several unconscious errors which ha caused widespread comment as well as a great amou of dissatisfaction among racial and religious min ities.

The errors were twofold, in this editor's opini First of all, a letter from a reader expressing a perior viewpoint, charged that Irish Catholics a Zionist Jews were so race conscious that they w inviting prejudice by their behaviour. The writer

minister by profession, asks whether or not there might be some justification for prejudice against these people.

In the second place, the editorial comment on the letter ends with a striking appeal for brotherhood based on the Sermon on the Mount and the Golden Rule, but the thesis of the editorial is that prejudice is directed against those who ask for it.

We feel that the *Monitor's* correspondent is completely in error in assuming that the Irish Catholics and the Jews can be lumped into a class and talked of in blanket terms. We know perfectly well that the aims of Zionism, for example, in no way imply either a theocratic or racial government; on the contrary they are aims patterned along the very lines of our own American constitution, for the establishment of democracy in Palestine.

Simple diagnoses of prejudice cannot be scientific in either psychological or sociological approaches if they ignore the individual. To say that *a* Jew, or *a* Methodist, or *a* Negro is in error might be readily backed up by fair judgment. But to indulge in any other form of analysis in human relations is to judge without either wisdom or religion.

The *Monitor's* editorial makes a similar error in its use of the generalized diagnosis, but its chief mistake lies in what it omits. If some Jews are "cunning, clannish," et cetera, is it not the business of a lover of God and a free society to see to it that the reasons for self-conscious behaviour are removed? If a member of a race is isolated by social custom, is it not natural for him to show signs of resentment? If a member of a religious organization is denied normal freedom, is it not to be expected that he will rebel from time to time?

What do we accomplish when we begin pointing out the errors of fellow human beings with a few half-hearted comments about our own errors? Is it not the business of the Christian to demonstrate his complete devotion to the ideal human family which Jesus so adequately described as the kingdom of God? Prejudiced persons are looking for religious confirmation of their own pet hates. Certainly it is not the business of the church even indirectly to give aid to the latent dangers of race and religious hate. We are following the Christ to whom there was no difference between men because of their race. For Christ there was only a determined effort to relate men's souls and wills to the will of God.

A Happy Apology

Last week's ZIONS HERALD went to press before we had the good news concerning the General Federation of Women's Clubs. They reversed their stand on the Stratton Bill providing for the entry of 400,000 displaced persons into this nation. Mrs. LaFell Dickinson, outgoing president of the Federation was chiefly responsible for this change in attitude and, according to the *New York Times,* the delegates indicated their favor of the Stratton Bill in such overwhelming numbers that it was not necessary to count the votes.

The story of the change in policy reads like the daily journal of a Methodist General Conference. There were many attempts to cloud the issue by parliamentary tricks, but the women were determined to express their Americanism by supporting a measure which is consistent with our heterogenous democracy.

The best appraisal of the change of heart which these club women demonstrated was made by Mrs. Robert P. Patterson, wife of the Secretary of War who said, "Before I start my talk, I want to congratulate you on your resolution this morning and particularly for coming here with one idea, learning more and more about the world situation, and then changing your minds."

Mrs. J. L. Blair Buck, the new president of the Federation, said, "I'm so happy the resolution has been reversed. Now I feel the policy of this organization will be one in which I can believe."

It is not only the privilege of women to change their minds, it is also the privilege of the Veterans of Foreign Wars and the American Legion. We hope that these latter groups will awaken themselves to the vast contribution the passage of the Stratton Bill will make to world harmony and domestic strengthening.

We spoke rather sternly to the Women's Clubs in last week's editorial on the subject. This is a happy apology for what we said. The women have taken a much stronger stand in favor of the Stratton Bill than was their first opposition to it.

Churchmen ought to express themselves immediately. Write to Representative Frank Fellows, chairman of the Sub-Committee on Immigration, House Office Building, Washington D. C. In addition to this ask your local theatre to show the RKO-Pathe film *Passport to Nowhere,* a splendid film giving factual information on displaced persons.

Jesus and Democracy

PHILIP S. NASON

Jesus was the greatest exponent of democracy the world has ever known. Indirectly by precept and directly by example he argued that such should be the way by which men should be governed. Our country has existed on the policy of the separation of church and state. Yet it has always been generally acknowledged that the welfare of our nation is dependent upon its religious life. The late President Roosevelt gave expression to that thought a few years ago when, in one of his speeches, he said, "The faith of this nation is eternal." Though that has always seemed a rhetorical statement which might not stand the test of time, it is true that much of the greatness of our country has come from the spiritual integrity given it by men of faith. Such were the very foundations of this nation. When, for example, our forefathers were having difficulty shaping the Constitution of the land, Benjamin Franklin, eighty-one years of age, rose in the convention, and said; "I have lived for a long time. The longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. . . . We have been assured in the sacred writings that 'Except the Lord build the house, they labor in vain that build it.' I firmly believe this, and I also believe that without his concurring aid, we shall proceed in this political building no better than the builders of Babel."

Of course, Jesus was in no sense a politician as we understand that term today. He was too busy enlarging the boundaries of life for others to limit himself thus. He made it his business to try to correct men's attitudes that they might thereby find life for themselves, rather than to lay down some definite pattern for them to follow. We can open the New Testament at almost any point and discover how the spirit of democracy lies behind the words and deeds of Jesus; we can see how his life and teachings resulted in the development of the democratic spirit. The Epistle of James is considered to be a very good example of the kind of sermons that were preached in the early church. Notice how it reveals the manner in which Jesus' ideas had taken root, and how the early church was becoming a great democratic institution. Take these words for example, "My brethren have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons." Dr. Goodspeed has brought out the real meaning of this text when he translated it as a question. "My brothers, do you try to combine faith in our glorious Lord Jesus Christ with acts of partiality?" James goes on to show how this cannot be done, for faith in Jesus Christ demands the democratic spirit.

There are those today who tell us that democracy has been a failure. They say that man is incapable of governing himself in such a way as to contribute to the greatest good. This pessimistic attitude was expressed awhile back by Dean Inge of St. Paul's in London. The gloomy dean sized up the situation in these words: "A democracy is not the best possible form of government. It is only the least worse thus far." His use of the double comparative reflects his cynicism. It also reflects the attitude of other peoples. In answer we might say to Dean Inge, "If democracy is not the best form of government, show us something better." We should be wiser, however, to see in his words an indication that not all is well in the political world, and tell ourselves that if we wish democracy to endure and expand upon the face of the earth, then we must face the question of what will make it secure. These principles of democratic security will coincide with the fundamental principles of life which were laid down by Jesus.

We can begin with the infinite worth of the individual. Democracy exists only where man is regarded as of sovereign worth. You will see very quickly, I am sure, how in that respect the teachings of Jesus laid a firm foundation for democracy. His entire ministry was built around the idea of the supreme worth of personality. He called himself the Good Shepherd who gave himself for the sheep. No one would do such a thing unless the sheep were of tremendous

Leave Baptist Convention

ROCHESTER, N. H. (RNS) Withdraw from the Northern Baptist Convention h been voted by three churches in the count with the "inclusive policy" blamed for th separatist movement.

The Rev. Harold J. Schumacher, past of True Memorial Baptist church, the thi to leave the convention in recent weeks, a serted that his congregation was opposed sending to foreign fields those missionari who "deny the cardinal teachings of t Bible." Mr. Schumacher said his chur would join the Conservative Baptist Asoc tion of America, the organization form recently, in order to uphold "the func mentals of the faith."

The church also dissociated itself from t United Baptist Convention of New Han shire and the New Durham Baptist Assoc tion.

Other Baptist churches in Strafford cou which have left the convention are Farmin ton, whose pastor is the Rev. A. A. Aube and East Rochester, whose pastor is the R Roy I. Bohanan.

Embarrassing Position

Sometimes members of the race find the selves in embarrassing situations when t come face to face with the varying circu stances developed by racial conditions America. One such situation is that crea in Washington, D. C. A white girl sou to enroll in one of the Negro schools of city to obtain a specialized type of train The District of Columbia board of educa ordered her out of the school, refusing permit her to attend a Negro school. press reports that the action of the bo was unanimous, and must, therefore, h been supported by its three Negro meml

The District of Columbia requires segr tion in its schools, as do all southern some border states. Its board of educa therefore, is obligated by law to uphold statute. But what an awful predicament Negroes when they are compelled to f segregation upon white people.

Segregation is something the white forces upon the Negro and the Negro ac it as it is given—at the point of the gun the noose of the rope. The Negro does accept segregation as a principle, but compulsion, and he is always appreciativ any white person's efforts to rid him of burden. For Negroes to compel segreg on a white person who is trying to rid race of its burden is a most anomalous s tion.

We as a race are seeking representatio all the boards and commissions in the co that have any dealings with our people. often we are careless of the costs, and

nd ourselves in the positions of jailkeepers f our own people. Here is where we lose e confidence of the masses of Negroes, who e persuaded that aspiring Negro leaders n easily be led into betrayal of their in-rests.

No doubt the Negroes can find adequate gal defense for their action in voting to ust the white girl from the Negro school, ut the moral taste is most unpleasant.—Re-rinted from *The Central Christian Advocate*

Getting a Kick Out of Life

William L. Stidger

"Where is the Seventh Flute?"

Several years ago, I used to listen to Walter Damrosch; he taught me and millions of Americans, through the radio, more about ounterpoint and music than any man who as ever been on the air. Later, when I was n a national hook-up, I had the joy of meet-ng this great man. One day, in a group of nusicians, Fritz Kreisler told this story about Mr. Damrosch.

It seems that he was once leading his orchestra, with everything going smoothly, when suddenly he stopped the music and asked, "Where is the seventh flute? Where s the seventh flute?"

He didn't say where is the first flute, or he second, or even the third, but the *seventh!*

I have never forgotten that dramatic story or its meaning for human life. It means that every one of us, down to the smallest and the east talented, has a part in the majestic harmony of the great orchestra of life; and even the seventh flute which is missing, or out of harmony, will spoil the orchestration. Even one peevish, unruly, or ungrateful child in a home; a gossipy member of a church, or a luncheon club, or a lodge; even one selfish, unreasonable, self-seeking, small nation in the United Nations; even a Judas in a group of twelve—any of these can spoil the perfect harmony of a group. The small people of life (which means most of us), the small events of life, the seemingly in-significant acts of life, either make or break the perfection of melody, harmony, and smoothness of life.

We may feel inferior, untalented, not even beautiful, and some of us uneducated, but each of us has a part to play and should play it will. I used to watch the man who plays the triangle in the Radio City Orchestra. Often he would sit through an entire num-ber, watchful, eager, waiting. Then, toward the close of the piece he would, with per-fect timing, deftly touch the slight instru-ment and bring forth a melody which put just the right ending on the entire number. He did it with an air of importance, as if he knew that that single touch was needed to make the music perfect.

value. Moreover, he stressed the fact that it was on an individual basis. "He calleth his own sheep by name." Even little children were of infinite worth. "It were better for a man to have a millstone hanged around his neck and be cast into the sea than that he should offend one of these little ones." It is not the will of the Father that one of these little ones should perish."

The manner in which the democratic spirit of Jesus seized the minds of his disciples and came to rule in their hearts is emphasized in a tradition regarding the Apostle John. It says that when he was a very old man, and the last of those living who had known Jesus in the flesh, Christians would gather around him and ask what the Gospel really meant. He would always answer with the words, "Little children, love one another." But that often seemed, to those who asked, too simple a statement, and they would urge him to say more. The old Apostle would remain deaf to their pleadings for a long time, and then would say, "Little children, love one another. There is nothing more." That may seem like a very simple setting forth of the Gospel, but one who tries actually to carry it out is likely to find that it is not so simple.

Deny the worth of the individual and you will destroy one of the basic principles upon which democracy rests. And that must hold in regard to every individual. Our forefathers wrote this principle into the Constitution of the land, "We hold these truths to be self evident, that all men are created equal and that they are endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness." Take out the word "all" from that quotation and you will have destroyed its meaning. Take the same thought out of human thinking and you will have destroyed that without which democracy cannot exist.

Edwin Markham caught the democratic spirit of Jesus and wove it into his poetry. What he said in his little poem, "Man-making," is good political philosophy as well as good common sense: "Nothing is worth the making if it does not make the man."

Acting upon this principle we should decide issues that come before us from the standpoint of what will be the greatest good for the largest number of individuals. We can apply this test to the issue now before the country of peacetime conscription of youth for military training. If all the facts indicated that such a practice would bring the greatest good for the greatest number, we should be for it. But is such the case? If this training is to build up the physique of American youth, something should be done before the age of eighteen. If it is to furnish us a strong national defense against future attack, the money could be more wisely spent in specialized training to develop tech-nical skill. If it is to safeguard peace, some of the money could more wisely be spent in developing friendly relations with other peoples. In other words, let us make the building of human personality our major concern, and not the creating of a great war machine. It is distressing to hear such men as the late General Patton saying that we are being stupid unless we prepare ourselves for the next war. Why did he not say, "unless we take measures to prevent another war?" The very existence of democracy is dependent upon keeping the world at peace.

The second point at which Jesus is an exponent of democracy is his recog-nition of the interdependence of individuals. We have had our Declaration of Independence; it may be time now for us to make a declaration of interde-pendence. No man lives unto himself alone. Whether he likes it or not, he is dependent upon others. During the years of war, we have recognized this. Nations have worked together. Democracy is dependent upon such a policy in times of peace as well as war.

Jesus dared to defy contemporary thinking and proclaim this doctrine. The Jewish leaders of his day were very smug in their own little national framework. They were God's chosen people; the rest of the world didn't mat-ter. What they lacked more than anything else was a knowledge of how de-pendent their own welfare was on the welfare of others. They despised the

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PERSONS

The Rev. Stanley H. Martin, instructor of Religious Education at Boston University School of Theology, conducted a workshop for the officers of Methodist Student groups throughout the Atlantic and New England states at the Regional Leadership Training Conference of the Methodist Student Movement which was held at Pemberton, New Jersey from June 16-21. Mr. Martin was also director of a group period of orientation on the Methodist Student Movement and the needs of the college campus at a student conference sponsored by the New England Southern Conference at North Scituate, Mass., June 21-22.

Mary Louise Strait, youngest daughter of the Rev. and Mrs. Archiver Strait of College Avenue Methodist Church, West Somerville, Mass., was united in marriage with Donald Burton Smith at the church on Saturday evening, June 28th. Her father officiated and she was given in marriage by her brother, the Rev. Edmund R. Strait, associate minister at the Mt. Pleasant Congregational Church in Washington, D. C. The matron of honor was her sister, Mrs. Helen Strait Parker of Zionsville, Indiana.

With a faculty of more than 200, including 30 visiting professors, the listing of 250 different courses, and the opening of 10 university buildings, Boston University is completing preparations for the more than 5,000 students expected on July 7 at its largest summer session in history. Dean Atlee Lane Percy, director of the six-week summer term, announced that advance registration of regularly enrolled students and those in the intersession, already totals 3,000.

Plans for two new buildings at Kansas Wesleyan are under way, according to announcement made recently by President Herbert Jackson Root. One, to be called the Sams Hall of Fine Arts, is the gift of E. C. Sams, chief executive of the J. C. Penney Company. Preliminary sketches for this building were authorized by the executive committee of the board of trustees in meeting June 26th. Working drawings were ordered for July 15th for the Annie Moerner Pfeiffer Hall for Women. Mrs. Pfeiffer's will also named the architects who will serve for both buildings: Poundstone, Ayers and Godwin of Atlanta, Georgia. Both donors have given frequently and generously to Kansas Wesleyan, the Sams Chapel of the Hall of Pioneers being dedicated to pioneer parents of Mr. Sams.

Two distinguished members of Christ Methodist Church, New York City have recently received notable recognition. Brig. Gen. Charles E. Saltzman has been appointed Assistant Secretary of State and Judge David W. Peck has been made presiding justice of the Appellate Division of the New York Supreme Court.

New York, N. Y.—A bust of William Booth, founder and first General of The Salvation Army, was presented to the United Nations on July 2nd, eighty-second anniversary of the beginning of the world-wide religious and social welfare organization. Trygve Lie, Secretary General of the United Nations, received the bust from National Commander Ernest I. Pugmire, in his office at United Nations Headquarters, Lake Success, New York.

Historic John Street Church, New York City, has just dedicated three significant items for use in the chancel area of the sanctuary. A beautiful metal cross, to be placed on the communion table before the pulpit, has been presented by Mrs. Lillian R. Zoller, in memory of her husband, Adam Zoller, and of their daughter, Mrs. Grace A. Kaletsch. Mr. and Mrs. Zoller were prominent in Detroit Methodism prior to their coming to the vicinity of New York a few years ago. A Christian flag has been presented by Mrs. Anna Rowe in memory of her husband, John S. Rowe. Mrs. Rowe has for some years been the president of the Friends of John Street Church. The National flag is the gift of Mr. Harry L. Lielnors under whose expert guidance and supervision the recent extensive repairs to the church building were carried forward.

The Rev. and Mrs. Earle M. Rugg and son Harold, of Lahore, Punjab, India, have recently arrived in the United States on furlough and are living at 67 Middlesex Road, Rochester, N. Y. Harold has been registered as a student in Syracuse University, School of Applied Sciences. Mr. and Mrs. Rugg have served for more than 20 years in secondary education in India.

Dr. L. Harold De Wolfe, professor of Systematic Theology at Boston University School of Theology was one of the lecturers at the pastors' school of the New York Area which was held at Drew Seminary, Carmel, New York, June 16-20. He also lectured at the pastors' school of the Erie Conference held at Allegheny College, Meadville, Pennsylvania, June 24-28.

Miss Mary Elizabeth Pierce, daughter of the Rev. and Dr. Robert M. Pierce of Parkway Community Methodist Church, Milton, Mass., was married to Robert McCormick Schmon, son of Mr. and Mrs. Arthur A. Schmon of St. Catharines, Ontario, on Saturday, June 21st. The ceremony was performed at Ridley College Chapel, St. Catharines, by the bride's father assisted by Canon Walter Bagnall. The bride is a graduate of Westminister Choir College in Princeton, N. J., and for the past year she has been broadcasting on Boston Station WEEI and teaching at the New England Conservatory of Music. Mr Schmon is a graduate of Ridley and is now a student at Princeton, after having served three years as a pilot in the Canadian Ai Force. The couple will make their home in Princeton.

The Rev. Dr. King D. Beach, minister o the First Methodist Church in Jackson, Mich will be the summer preacher in the Nortl Cohasset, Mass., Methodist Church, living i the parsonage there from July 6th to Aug 17th.

Mrs. Anna C. Thatcher, widow of the Rev David C. Thatcher, member of the New Eng land Southern Conference, passed away o June 6th at the home of one of her son Mark Thatcher, in Damascas, Md.

A memorial service for the late Berth Mansfield Freeman, wife of the Rev. D Luther Freeman of Claremont, Calif., form erly a member of the New England Co ference, will be held on July 14th at 1 p. m in the Newton Cemetery Memorial Chape Walnut Street, Newton Centre. All relativ and friends are cordially invited.

Bishop Lewis O. Hartman announces tl transfer of the Rev. J. Tremayne Copplestor from the New Hampshire Conference to tl New England Conference and his appoir ment to Copley Church, Boston, Mass., bo effective as of September 1, 1947.

Mr. Edwin F. Higgins, a life-long Met odist, and member of Mathewson Stre Methodist Church, in Providence, R. passed away on June 21st in his 89th ye Mr. Higgins had been a subscriber to Zio Herald for fifty-three years, and a reader the paper for 75 years, since his father h subscribed before him. He had sometin written letters for its columns. A man sterling character, kindly in manner, of de and unmovable religious convictions, served his church faithfully, and will greatly missed.

Governor Earl Warren of California a delegates from more than 200 American c leges and universities were included in colorful academic processional at the C lege of the Pacific, Stockton, Calif., on M day, June 16th, when Robert Edward Bu was inaugurated president of the college, Tully C. Knoles was inducted as chancel and the class of 1947 received degrees a honors in joint ceremonies. One of the gr moments in the academic life of the first lege chartered by California, the event saw alumnus of the institution rising to its p idency for the first time. Nineteenth pr dent of Pacific, Burns, at age 37, became youngest college president in the west, at oldest college in California.

he following is the list of guest preachers duled to speak at the Morgan Memorial dcast over Boston station WORL (950) the last half of July, at 8:10 a. m.

14—The Rev. M. J. Minor, Metropolitan aptist Church, Boston.

15—The Rev. Ernest Lyman Mills, Oak quare Methodist Church, Brighton.

16—The Rev. William Nicholl, United esbyterian Church, Quincy.

17—The Rev. Leroy A. Lyon, Stanton ve. Methodist Church, Dorchester.

18—The Rev. Halsey I. Andrews, St. hn's Episcopal Church, Arlington eights.

21—Dr. Frank K. Singiser, Ex. secy. ass. Bible Society.

22—The Rev. Edwin T. Clemens, Swed- n Congregational Church, Forest Hills.

23—Miss Vera Mitzell, Supt. Grace and ope Mission, Boston.

24—Counsellor of Community and Fox organ Memorial Fresh Air Camps at uth Athol.

25—The Rev. Thomas MacAnespie, illips Congregational Church, South ston.

28—The Rev. Henry E. Helms, Church All Nations of Morgan Memorial.

29—The Rev. Willis P. Browning, di- ctor of Seavey Settlement for Men.

30—The Rev. J. Edwin Lacount, direc- r of Radio Activities at Morgan Mem- rial.

31—The Rev. Ruth H. Browning, direc- r of Religious Education at Morgan emorial.

Miss Grace G. Steiner, executive secretary he Bureau of Deaconess Work, Woman's ision of Christian Service, whose retire- it was announced during recent sessions he executive committee, has directed the k of the bureau since unification. In 5, Miss Steiner was chosen secretary of coness Work of the Woman's Home sionary Society with office in Cincinnati, in 1940 became executive secretary of present Bureau of Deaconess Work which udes all deaconesses serving in the United es.

ishop Lewis O. Hartman resident in the on Area will be the first in a list of dis- uished speakers to appear on the summer it program of the Harvard Epworth rch in Cambridge Mass., on Sunday, 13th, at 11:00 o'clock. As president of Methodist Federation for Social Service, is deeply respected by Methodists through- the connection for his liberal forward- king leadership on social questions. For fifth consecutive summer Harvard Ep- th has brought to Cambridge one of the inctive preaching programs in New Eng- l. The summer pulpit is under the man- ment of James F. Farr, lay leader.

The Rev. G. Warren Smucker, pastor of the Ben Avon Methodist Church, Pa., was recently conferred the degree of Doctor of Divinity by Allegheny College, Meadville, Pa. Doctor Smucker was graduated from Allegheny College with an A. B. degree in 1928; in 1931 he received the Bachelor of Sacred Theology Degree from Boston University School of Theology. Among the Methodist churches he has served are Chester, West Virginia, Ford City, Wilmerding, and Ben Avon.

The summer preaching program at Wesley Methodist Church in Worcester, Mass., has been announced as follows: July 20, Dr. Winfield Burggraaff, pastor of the Reformed Churches of Hugenot Park and Prince Bay, Staten Island, N. Y.; July 27, Dr. Allen E. Claxton of Broadway Temple Washington Heights Methodist Church, New York City; August 3, Dr. Donald Wright, minister of Mathewson St. Methodist Church, Providence, Rhode Island; August 10, Dr. John Hoon of Wesley Methodist Church, Springfield Mass.; August 17, Dr. Bernard Clausen, minister of Euclid Ave. Baptist Church, Cleveland, Ohio; August 24, Bishop John A Subhan of India; August 31, Dr. Samuel Lindsay, pastor of First Baptist Church, Brookline, Mass.

The summer pastor at St. John's Methodist Church, Dover, N. H., this year will be the Rev. Dr. William B. Locke, of Alliance, Ohio. Dr. Locke is not a stranger to these parts. He is a New Hampshire young man, having been reared in a New Hampshire Conference Methodist parsonage. His father, the Rev. William Locke, retired, of Derry, is well known. His wife's family lives in Kittery. They have two small children, 6 and 11 years of age. While he has held pastorates in this conference, his chosen field is teaching. He is professor of philosophy and religion at Mount Union College in Alliance, Ohio.

The Rev. J. Thoburn Legg, a member of the New York Conference, left by plane on July 1st to begin his ministry at the Union English Speaking Church in Rio de Janeiro, Brazil. His family, including his father, the Rev. Dr. Albert E. Legg, retired member of the Northern New York Conference, expect to follow by ship on September 5th. Mr. Legg has previously served for five years as pastor of the English Speaking Church at Montevideo, Uruguay.

The Rev. Charles. F. Boss, Jr., executive secretary of the Commission on World Peace of The Methodist Church, sailed on the Queen Elizabeth on July 2nd to attend conferences in London with Dr. E. C. Urwin, executive secretary of the Temperance and Social Welfare Department of the Wesleyan Methodist Church and Gerald Bailey of the British National Peace Council. Dr. Boss will go to Oslo, Norway to serve as a resource leader at the Second World Conference of Christian Youth and will visit a number of European countries seeking to establish a liaison between European and American Methodists in connection with world peace and world order.

More Religious Training

Chicago (RNS) The National Council of Juvenile Court Judges, meeting here, declared it had found "a deplorable lack of religious training all over our land."

A resolution passed by the council said:

"Whereas we are finding a deplorable lack of religious training all over the land and as such training is conducive to sound principles of morality which is a very important factor in lessening delinquency, therefore be it resolved, we advocate more and more religious training for the youth of our land."

Another resolution scored the demoralization of youth through "the exploitation of sex, family infidelity, drunkenness and crimes through certain types of movies, some radio programs and certain magazines and newspapers." It called for the elimination of these practices.

The council also urged state legislatures to enact laws to prevent quick divorces and remarriages, pointing out that broken homes contribute to juvenile delinquency and deprive children of a sense of security.

Five and One Half Catholics To Each Protestant

Omaha, Neb. (RNS) One Protestant joins the Roman Catholic church in Omaha to every 5.5 Roman Catholics joining a Protestant church, according to a study of interchange of membership between faiths made by the Omaha Council of Churches.

The data was collected in a research project of the Council's Interfaith Relations Committee and based on replies from 66 Omaha churches.

Between June 1, 1946 and June 1, 1947, twenty-two Protestants within the 66 churches were converted to Catholicism, and 121 Roman Catholics were accepted into the Protestant churches, the survey declared.

The Rev. George S. Bancroft, chairman of the investigating comittee and pastor of the Wheeler Memorial Presbyterian church, said in a statement here:

"It is evident that the ecumenical movement has increased an atmosphere in which there has come to be a considerable exchange of membership between the major branches of the Christian Church.

"Some Protestants have turned to Roman Catholicism and similarly some Roman Catholics turn to Protestant churches. A tabulation of our studies just completed shows this exchange has been going on in sixty-six Protestant churches studied in the ratio of 5.5 Roman Catholics received to one Protestant entering the Catholic Church."

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for July 20.

FAITH IS THE VICTORY JOB 1:8; 2:7-10; 19:7; 10;42:1, 4-5.

Some Points of Attack upon the Soul

The soul of every person is under constant attack by the devil and all his human agents. The onslaughts come from many angles. Now it is a sneak attack and again it is an open, all-out, battle with all the forces of evil concentrating on a weak point in the soul's defenses. In the case of Job we have spread out before us a battle for a good man's soul.

With a touch of realism hardly matched in religious narrative we have God daring the devil to bear down upon the soul of Job. "Hast thou considered my servant, Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" In these challenging words God made Job's soul the prize in the devil's attack. Few men would welcome such an open invitation to make the soul a point of attack by the devil.

And the devil was not long in getting under way in his frantic effort to win the battle for Job's soul. First came a plague of boils which afflicted Job "from the sole of his foot unto his crown." Then Job's wife got herself mixed up in the battle as the devil's agent and asked this devastating question: "Dost thou still retain thine integrity? Curse God and die." Job soon put an end to his wife's taunts by a fine bit of theology: "What? Shall we receive good at the hand of God, and shall we not receive evil."

Then came Job's "friends." They arrived according to a very definite plan; "for they had made an appointment together to come to mourn with him and to comfort him." They were well meaning but they almost destroyed Job's faith in God. What boils and a shrew of a wife could not do three good friends all but accomplished.

It is necessary to look into the line of attack made by the friends of Job. The three well meaning agents of the devil who sneaked up on him with their theories of human suffering followed the old "party line" of the devil about suffering. They all reasoned with Job from the generally accepted belief then and now that suffering and affliction are sure indications of sin. But there is no evidence in real life that affliction is related to sin. There are too many suffering saints and too many comfortable sinners to make such a theory tenable.

The Final Act in Job's Drama

In the final verses of this drama of Job we are told of the rewards given this man whose integrity stood every test. Job was paid off well for his fidelity to God. He lived to see his friends repent for their part of his troubles. In one final act of generous reward "the Lord gave Job twice as much as he had before."

But let us not be mistaken about the rewards of virtue. Job gave no hint that he was trusting God for any promised rewards and he did not know what the outcome would be at any time in the struggle for his soul. Many good people have died without any reward for their suffering and affliction. They died without any light upon the problem of evil for there was none to be had.

The renewed fortune and the material rewards Job got for his patience and long suffering were merely incidental. He got a character which was so well seasoned by life that he could trust God in good or evil circumstances.

And in all of this study of Job's patience under suffering let us not get the idea that Job was always an example of perfect patience. He was very, very human and had to repent for his outbursts when he all but denounced God and everyone about him. Job learned the hard way of life and he had no gift or genius for suffering. He just made the most of it in the development of a godly character.

On a Wide Circuit

W. W. Reid

"Set Free the Spirit of God"

The purpose and program of the Christi: church is to "set free the mighty energy the Spirit of God," says Miss Muriel Lest British pacifist and social worker, whose pl "to get rid of evil by doing good" was cently quoted in this column.

"God's creative Spirit *is* in each of u affirms Miss Lester. "Without His upholdi power we could not live through the n two minutes. God breathed into man's n trils the breath of life, so that he became living soul. We learn that from Genesis, a later on in Psalms we are told again a again that His breath sustains all things, a if He were to withdraw His hand ma life would fade and vanish.

"God can enter history through each of if we dare to let Him. But its a big pr we have to pay—or is it?

"It means training ourselves to release c moral and spiritual energies; it means moving the obstacles to the inflow and c flowing of God's spirit. But the obstacles t are constantly damming up and prevent that free entry of God into our lives is nc ing else than the Ego—our self-cente slackness, nervousness, our terror of unp ularity, our cherished resentments, our likes, our secret greed and pride. These u versal evils, to be found in each of us, only be dislodged by complete self-giving, training ourselves to keep aware every hc and many times an hour, that God is m real than the person sitting next to us.

"There's a world crisis on; there's a m and spiritual collapse that's worse than material suffering we in Europe and A know so much about. Cynicism, disillus ment and despair are permeating man's on this planet.

"'You can't expect to drive out evil that unless you equip yourselves by pra is Canon Pyne's translation of Mark's corded reply of Jesus to the disciples' pri query as to why they hadn't been able to the lunatic boy.

"'Equipment by prayer' means for m of us joining the laymen's movement promising to pray every day for the ru presidents, prime ministers and dicta dropping one of our twenty-one mea week so that the money saved (and, more important, the reminder of the hun may never leave us for long.

"'Equipment by prayer' means the re of confidence, and of awareness; the pra of the presence of God; the reduction of ego, the actual habit of hourly remin ourselves that with every breath we d we are breathing in the creative Spiri God.

"Only in so far as we establish con contact with the Eternal can we fulfill task God is setting us."

The Homemaker's Corner

Mrs. Harry A. Burnham

Laughing it Off

A popular actress whom I knew very well a few years ago told me of an embarrassing moment in the early days of her career. She was playing one of her really important roles. Her entrance in the fiirst act was supposed to be very dramatic and serious.

One evening when she began her intended tragic entrance she tripped and fell, sliding in a sitting position straight to the footlights.

Of course all tragedy and seriousness was dispelled in the ridiculousness of the situation. She said, "There was no hole in the floor through which I could escape, and so I decided to do the next best thing and laugh."

She sat just where she had landed and faced the audience with a hearty laugh. She was then complete master of the moment. When she arose and attempted to resume her role it was several minutes before the applause ceased. She said, "From that moment the play was mine."

This actress may have be "kin" to the humbler woman who had just finished hanging a large washing out when the clothesline broke and all the clothes landed, not down by the footlights, but in the mud of an unseeded yard. Quietly she picked them up and washed them again. Then she spread them on the grass of a side lawn to bleach in the sun.

Upon going out later in the day to gather them into her basket she found that neighbor's dogs had been playing tag all over them, leaving muddy foot-prints all over her "bleached" linen.

She promptly sat down on the doorstep and indulged in—no not a "good cry," but a good laugh. "Isn't it funny," she said, "that they didn't skip a single piece?"

Our awkward moments, our little discouragements, will soon be forgotten if we have the ability to look beyond the border of that little hour, and laugh it off.

Bishop Sherrill Receives Medal

WASHINGTON, D. C. (RNS) The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, received the Medal of Merit from Secretary of War Robert P. Patterson in brief ceremonies in The Pentagon here.

A small group of friends and government officials were present, among them the Rt. Rev. Angus Dun, bishop of the Episcopal Diocese of Washington, and the Very Rev. John Wallace Suter, dean of the Washington Cathedral.

The award was made in recognition of Bishop Sherrill's service, first as head of the Episcopal Church's Army and Navy Commission, and later as chairman of the General Commission on Army and Navy Chaplains.

Fellow Travellers

MANFRED A. CARTER

I once sat in a compartment of a train and talked with two Russian travellers; but, outside that compartment, very few people on the train were going to Russia. There were sailors and soldiers going to the ends of the earth. There were many ordinary citizens travelling short distances here and there. It seems a very lumpish type of thought which pretends that all fellow travellers have the same destination, and yet American liberals today are apt to be tarred with a red brush if they dare to think differently from the witch hunters. Harry Ward and Stephen Fritchman are included in a *Newsweek* rogues gallery of reds; and many other honest liberals are pilloried for the public eye, regardless of their actual records. To be a friend to a Mary Magdalene or an Al Capone might be condoned as trying to save a sinner, but to be a spiritual friend to Russia has been decreed as a form of treason.

Some of us are believers in capitalism but still wish for social control over monopoly and some protection for the disposessed in America. Some of us collected clothing for Russian children. Some of us were grateful for the courage of the Russian army. Some of us occasionally read a book by a Russian or about Russia. Is that a sin against America? We do not believe in communism, because it is materialistic and tries to create an homogenized citizen, because the facts upon which the communist theory was built are out of date, and because it is dangerous to tolerance in the world. But neither do we think America is perfectly democratic or perfectly right in its foreign policy. Are these wild thoughts? Does any man who dares to be discriminating, in spite of the present mob hysteria, make himself a fellow traveller of Stalin and the Russian leaders? Even Edgar Hoover, who is the leading enemy of communists in America, says, "It is deceptive and detrimental to pin the label of 'Communist' on honest American liberals and progressives merely because of a difference of opinion."

Actual wars are inseparable from wars of ideas. There is an evolution of history in this moment of crisis. The future is being made now. Is it too Utopian to hope that reason may have some small part in that evolution? We are in the flowing edges of two ocean streams that meet, we are on a narrow path over a precipice, we are on the way between "thesis," "antithesis," and "synthesis." We are on a spiral stairway, and some of us are happier looking up. This is no time to live in extremes. It is an age desperately in need of reason.

May we not judge our American leaders by cause and effect, by fact and reason, not by mere association and contiguousness? To see a man on the same train with a Russian does not make him a Russian nor buy him a ticket to Russia. Parroting the phrase "fellow traveller" is moronic. Let us disown the words and be ourselves.

To yield to the war makers now, without adequate reason, is to be false to the boys who died. Former Secretary Byrnes said, "Only an inexcusable tragedy of errors could cause serious conflict between Russia and us in the future." We are now making that tragedy of errors. To pretend that lining boys up with rifles can stop atom bombs is childish fancy and military inertia of mind. To boast of controlling the atom bomb is like claiming a monopoly on sunlight. A push button war will indeed make fellow travellers of the majority of mankind—fellow travellers into eternity. Death will make us internationalists and obliterate our historic shackles.

Some of us cling to the hope of being world citizens even now. Many of us still believe in peace and believe we have been betrayed by red-haters into a world policy of economic and military imperialism which history has already rejected. We hope to be fellow travellers toward truth, even though we

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Is Vermont Our Parish?

ELDON H. MARTIN

CHAPTER XI

In the early spring of 1899 the Protestants of Williston agreed "to try cooperation." In 1901 the Baptists, Methodists and Congregationalists in Castleton organized into a single church. From that time forward, as business activity in the rural townships slackened and the population marked time or the number of inhabitants grew less, the churches have continued to make further adjustments and adapt themselves to circumstances. The movement was slow until the outbreak of the first world war, when economic pressure, a heightened sense of community solidarity and a scarcity of ministerial leadership increased the tempo materially.

In the years during and after the war, church federation spread rapidly in the overchurched communities. At the same time the superintendents of the Vermont Methodist Conference and the secretaries of the Vermont Congregational Conference and the Baptist State Convention encouraged consolidation of the work in a considerable number of fields where one of the denominations was definitely stronger than the others and where that society appeared to be capable of meeting the need alone and effectively. Equitable plans of exchange were worked out with suggested property transfers wherever feasible. Such parishes as Weston, Felchville, Georgia, Albany and Sheldon were assigned to the Methodists. The Baptists took over the work in Perkinsville, Sheffield and Wheelock. The Congregationalists assumed responsibility for the churches in Troy, Westfield, Guildhall and Eden.

The impetus toward federation waned somewhat in the early '20's. Union plans already had been worked out in most of the places where the need was especially acute. In 1926 a meeting of representative ministers and laymen, Baptists, Methodists and Congregationalists, convened at Burlington and spent an evening and a forenoon in thorough study of the church situation in every Vermont community of less than five thousand population. Opportunities and methods of cooperation were discussed at length, with the result that a number of new federations were established soon afterward, and the movement has continued quietly as new situations have developed.

The types of agreements under which local churches have come together are various. Some of them provided for limited pastorates, but experience has proved that this is not a satisfactory arrangement and nearly all of the federated churches now have given it up. The majority of them specified that the pastorates should alternate between the denominations represented, although in recent years the exceptions to this have been more frequent. There has not been so much uniformity in federation agreements as might have been expected. The movement started spontaneously and took root here and there without following any well defined policy. In this respect it has been typical of the people themselves, for as a rule they have formed plans of their own to meet local situations and have used their ingenuity in working them out. The result has been more or less trial and error with considerable readjustment. In other words, church federation in Vermont has followed what my grandfather used to call "jibe rule."

As far as the effort to solve the problem of overchurched communities by the withdrawal of the weaker denomination in favor of the stronger is concerned, the results have been measurably successful, although they have not

Mittens and Shoes

Eldon A. Ramige

Nothing aroused my sympathy more in cold devasted Poland this last February than red fingers without mittens or gloves and feet without shoes. When you are really cold, it is your fingers and toes that first let you know in a way that leaves no room for doubt.

I suppose the reason why this impressed me more than anything else was because I myself was cold most of the time as I went up and down the streets of the former city of Danzig with relief goods for bombed out families. I was cold not just because Poland is much farther north than our New England home and had an unusually severe winter, but I was cold because no interior was sufficiently heated. We ate dinner, in the one restaurant we could find still running near the large Union Station, with our overcoats and caps on and were still very cold. All other patrons of the place were also sitting there eating and bundled up as much as when they were outside. At the Union Station we bought our tickets and waited for the train out in the cold, for the building structure had been nearly all bombed away. In our train compartment there was also no heat and our visible breath helped to remind us that we were not on an American train. The situation in churches and homes was no better. In the old Cathedral at Oliwa built in the 12th century there was a two hour Sunday service without any heat. I visited several homes (if these little one room habitations in the basements of wrecked apartments could be called home) and not one had a temperature that could be described as comfortable. In some of them there was just enough heat to get the coffee fairly warm which, served with Polish cakes, constituted the entire meal to which I was invited.

SHOES HELP MOODS

With warm clothes and heavy shoes one would not need to mind this kind of life too much as far as cold is concerned. But what of those little urchins I saw in more than one home who had on neither shoes nor stockings and whose bare little feet were very decidedly red? What of those men who were unloading horses from our ship who also had on no shoes at all but had their feet wrapped in gunny sacks tied together with coarse twine? What of those workers who were clearing out bricks from the debris all day long with uncovered hands? A brick has a way of getting pretty cold in severe weather and was never meant to be handled all winter long with neither mittens nor gloves.

It is not so bad, comparatively speaking, to exist in a certain way if one has never known anything better, but many of these

dwellers in Gdansk had been prosperous before the war and had lived in beautiful stone houses in the suburbs. Before the soldiers had made off with all of their possessions and keepsakes that were not in the bombed debris, some of them had owned more shoes than they really need. Now with most business destroyed they work a whole month to save enough zlotys to buy a pair of shoes. Before the war they still had faith in their money—the zloty. Now they were willing to make sacrifices to exchange their currency for the American dollar. Their banks would only give one hundred and fifty zlotys for our dollar but in some of the very poorest of homes they would offer you as high as eight hundred zlotys for one dollar. I asked one poor widow whose husband was a prisoner in Russia and who was trying to keep five children from starving, why she was so anxious for my American dollar. She had offered me seven hundred zlotys. She answered as she pointed to my dollar, "Immer gut aber zloty wer weis?" (the dollar always good but the zloty, who knows?) She had felt her need all the more because of the contrast with the kind of life she knew before the war. She said, "Alles war schon, jetzt ist alles kaput" (all was beautiful, now everything is done for).

Vengence Spot

No matter what story of privation I heard or saw as I went shivering from one home to the next, the one impression that stood out in my mind was the need for that which would bring warmth to benumbed human bodies. The Russians had used Danzig (now called Gdansk) as a vengeance spot for the atrocities which the Germans had inflicted on their country and scarcely a person and not a home had escaped from some real tragedy. Strike up a random conversation with almost anyone you met on a street corner, train, bus, or in a home and the chances were, as likely as not, that you would find yourself talking to someone who had been in a concentration camp, or an exile to Siberia, or a woman who had been raped, or a man who had been wounded in a fray. Practically all had their place of business and their homes bombed out. I was taken to a concentration camp and shown through by a lady who herself had been an inmate there for two years and her children killed by the Nazis, and attention was directed to much that brought a shudder at the thought of it. Above all of that, there still stands out in my mind the memory of little bare red feet and blue fingers handling bricks. That memory makes me feel especially grateful that Methodism has a Methodist Committee for Overseas Relief.

been completely satisfactory. Property transfers were not attempted to an appreciable extent, and in one case where it was done, the title conferred does not appear to be valid and it is doubtful whether the denomination holding it has any legal foothold in that community.

In some instances denominational leaders did not take sufficient pains to explain to the local people what they were trying to do, and they lacked sufficient patience to win the full consent and cooperation of the churches involved. Here and there confusion and resentments have persisted to this day. As one might expect also, small groups of die-hards in many of these exchanges have refused to cooperate under any circumstances. They have given more or less opportunity for fundamentalist sects to gain a foothold.

On the other hand, communities like South Londonderry, Waterbury, Center, Marshfield and Lunenburg have united under the leadership of one denomination quite successfully. Probably the fact that the minority group in these cases has not been compelled to surrender its denominational status has helped to maintain a working harmony. The present trend, so far as Methodism is concerned, in the federated churches at Putney, Wilder, Fairlee, Westford and Johnson, would seem to indicate that the time is not far distant when our societies in these churches will have ceased to exist. There is some difference of opinion as to whether such churches should continue to be regarded as union churches or whether the weaker society should disband and the church become denominational.

The "yoked-fields," so-called, constitute another type of union enterprise. These are parishes that include two or more churches of different denominations, continuing under their separate forms of organization but united under one pastoral leadership. Some of them like East Haven, Chelsea West Hill, Hancock and Granville are out-appointments for federated churches. Others, like West Fairlee and South Duxbury are joined with denominational societies. The Tunbridge and Wardsboro parishes each have Methodist, Baptist and Congregational churches united in a three-point circuit. The basis of union in all these fields is highly informal. Some of them have a "gentleman's understanding" with regard to the rotation of pastorates, and a few are continuously served by pastors of one denomination.

The degree of mutual cooperation and understanding among the individual churches on the field, however, varies greatly, depending as it does upon such factors as the personal initiative of both minister and people, geography and tradition. The inherent instability of many of these relationships hinder the development of a closer working bond between them. Churches often are joined together as a matter of administrative expediency without regard to their geographical or social compatibility. The union may be tentative, experimental, even frankly temporary, and may be dissolved as quickly as it was formed.

It is difficult to summarize the situation in exact figures, partly because certain elements, like those mentioned, are frequently changing and partly because the complex and varied types of union in Vermont are hard to classify. In round figures, there are fifty federations,—defining a federation loosely as a church in which there are two or more organized denominational groups,—at least thirty-five churches in which are vestiges of denominational groups which they have absorbed, about forty "yoked fields," and five community churches without any particular denominational connection. The federations alone constitute between eight and nine per cent of all the Protestant churches in Vermont, and all of the fields together which represent some degree of union effort represent between forteen and fifteen per cent. If Baptist, Methodist or Congregational work alone is considered, the percentage involved is much greater.

A movement that attains to such proportions is bound to have repercussions. Some of the most difficult problems involved are of a local nature. Our experience with federations indicates that the average church of this kind goes through certain typical stages of development. In the first period of adjustment

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49 Commissioned

Forty-nine young people were commissioned as missionaries or deaconesses by the Board of Missions and Church Extension of The Methodist Church, for services overseas and at home on Wednesday evening (June 18) at ceremonies in Christ Church, New York City. The ritual of commissioning was conducted by Bishop Lewis O. Hartman, of Boston, Mass., and the commissioning address was made by Bishop W. Angie Smith, of Oklahoma City.

This is the largest group of missionaries and deaconesses commissioned by the board since pre-war days. They came from twenty-one states, and were educated at sixty-one different colleges, universities, and professional schools. Thirty-five will serve as missionaries in China, India, Africa, Japan, Korea, Brazil, and Chile; two will be home missionaries in Puerto Rico, and one in New Mexico; and eleven will be deaconesses in the United States.

Those assigned to service overseas are: the Rev. and Mrs. C. Melvin Blake, of Eaton, Indiana, for evangelistic work in Angola, Africa; the Rev. and Mrs. Lester Finley, Jr., of Kingston, N. Y., evangelistic work, India; Mr. and Mrs. William A. Foster, Jr., San Francisco, California, agricultural-educational work, China; Mr. Lee B. Hughes, Brooklyn, N. Y., educational-social work, Japan; the Rev. and Mrs. Carl Wesley Judy, Charlestown, West Virginia, evangelistic work, Korea; the Rev. and Mrs. James E. Major, Little Rock, Ark., evangelistic work, Chile; Mr. and Mrs. A. Leonard Mitchem, Marshalltown, Iowa, agricultural and educational work, Mozambique, Africa; the Rev. and Mrs. James H. Moore, Johnson City, N. Y., evangelistic work, Korea; the Rev. and Mrs. Arthur T. Peterson, Knoxville, Tenn., evangelistic work, Brazil; Mrs. J. Carlisle Phillips, Jr., Wooster, Ohio, evangelistic work, China; Mr. and Mrs. Loyd O. Schaad, Newberg, Oregon, agricultural work and nursing, Africa; Mr. and Mrs. Roy Earl Teele, Albia, Iowa, educational work, China; the Rev. and Mrs. Archer R. Turner, Lynchburg, Va., evangelistic work, Korea.

Also overseas: Miss Olivia M. Dickhaut, of Evansville, Ind., nursing, to India; Miss Miriam Jean Gruber, Alexandria, Va., educational work, China; Miss Judith Heinsohn, Topeka, Kansas, medical technician, to China; Miss Ethel Marie Homfeldt, Clay Center, Kansas, evangelistic and educational work, Belgian Congo, Africa; Miss Irene Hesselgesser, Urbana, Ohio, religious education work, Latin America; Miss Elizabeth Johannaber, Omaha, Neb., educational work, China; Miss Eunice LaRue, Canton, Ohio, nursing, to China; Miss Mary Milster Mitchell, Conway, Ark., religious education work, China; Dr. Mary Steinheimer, Clockville, New York, medical work, to China; Miss Gertrude E. Moe, Cleveland, N. Y., religious education work, Cuba; Mrs. Anna Robinson King, Bergoo, West Virginia, religious education work, North Africa.

Appointed to special work among youth in Puerto Rico are the Rev. and Mrs. C. Vernon Bigler, Jr., of North Liberty, Indiana. Miss Helen C. Wolfarth, of Canton, Ohio, will serve at the Navajo Methodist Mission at Farmington, New Mexico.

Those commissioned as deaconesses are: Miss Doris L. Armes, of Harrisburg, Pa.; Miss Thelma J. Conover, of Cuyahoga Falls, Ohio; Miss Katie Lou Craft, of Columbia, South Carolina; Miss Dorothy Armine Davis, Summit, Ga.; Miss Ruby Lucille Forbis, of Paris, Missouri; Miss Carolyn Dale Grisham, of Ripley, Miss.; Miss Ruth Jacks, of Dallas, S. D.; Miss Lela Virginia Louke, of Mill Creek, West Virginia; Miss Thelma Gwendolyn Meek, of Orlando, Fla.; Miss Beulah Thelma Morton, of Fairview, Okla.; and Miss Ruth Frances Sutherland, of Walnut Ridge, Arkansas.

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Fellow Travellers

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do not all leave the train at the same station.

To label a man as a fellow traveller with the communists, without asking his destination, is to be a newsprint parrot and not a thinking human being.

Fundamentally, the issue is between those who wish to be world citizens first and Americans second and those who wish to enforce our particular brand of democracy on the world. The educated person grows tolerant of differences, the educated American grows tolerant of other national cultures. Too few of us think in terms of ideas and of people. But is it true that one who loves all humanity is automatically a traitor to his country?

The great suffering of total war, the threat of total destruction, must widen the eyes of any man who is not impervious to truth. The ocean of wretchedness that has submerged Europe is as real as our own luxury here in America. Such a tide can sweep away reason. Some type of social vision is an evolutionary necessity, in America and in the world. American liberals are trying to achieve a real social vision. To call them reds is unfair and untrue.

Is Vermont Our Parish

(Continued from page 663)

each group is apt to be self-conscious, sensitive, suspicious. As a rule each party has come into the union with more or less reluctance, wondering what the outcome of the new venture is going to be and alert to resist any encroachments, real or fancied, upon what is considers to be its rights and privileges.

If the will to union is not strong enough and if the leadership is not gifted with patience and wisdom, misunderstandings and bitter feelings easily can develop. Some churches have attempted to forestall such a possibility, or at least prepare for it, by providing for a trial period of a year before entering fully into union. In one instance the two societies broke off relations after trying federation for a little while, waited several years and tried it again with final success. After the federated church has begun to outgrow these things, problems of property and membership arise. The expense of insurance, taxes and repairs often amounts to a considerable item, and the frugal Vermonter soon comes to appreciate the futility of such an unprofitable investment. The alternative, however, is frequently hard to find. Denominational sentiment and tradition may stand in the way of a practical solution.

In one community, the people, acting on poor advice and partially misled by a bigoted and prejudical minority, made an unfortunate choice in selecting the building which was to be their house of worship as a united

church. In consequence they have left the other buildings with its excellent equipment to deteriorate until it has become a public eyesore in the community. One of the trustees recently declared, "It is wrong! All wrong! If it can't be used for any worthy purpose, it ought to be torn down!" And yet the society that owns this church steadfastly has refused to sell any of the furnishings and continues to keep the property insured for several times its present value.

Other communities have converted their excess church property into community houses, school halls, grange halls, masonic temples, tenement houses and so on. One church has been made into a dairy barn, another into a country store. One has been built over into a parsonage. But in the majority of cases the federated societies continue to use all of their church property as equitably as possible, conducting their services of worship for alternating periods in each of their houses of worship, and continuing to carry the extra expense that this entails.

(To be continued next week)

A Recession That Is Here

(Continued from page 653)

more of the tested organizational methods found to be successful in the business world.

The dynamic participation of those who are to carry on the program of the local church must first be enlisted in working it out. They must feel it to be their own. After that they are much more apt to work successfully in applying the program. It is a well-know principle that organizations are psychological and not mechanical entities. Motivation and willing participation are fundamental.

Shorter hours of work in industry have brought more leisure time. There are no signs to indicate any change in this trend. It is quite possible that peacetime use of atomic energy may more radically reduce hours of work.

Is The Methodist Church ready with a program that will reach the local church and make use of this increased leisure time? Churches that are open only a few hours during the week certainly do not reveal an affirmative answer. The Methodist Church must cooperate with management, unions, employers' associations and other groups in working out a program to meet this challenge. In the words of Paul, "We must work together in God's service."

This is the only way to stop the moral recession so evident. This is the only way to turn pressure groups from a path of suicide. God has created man with the capacity to establish the Kingdom here on earth. He also gave man the freedom to use that ability for self-destruction. The choice is ours. Dare we fail now?

A Program for Religion

Frank Howard

An expert in stockholder relations proposes a plan to use corporate annual reports in support of religious ideals and goals.

In its issue of May 2nd, 1947, *Tide* published a letter from Miss T. S. Fitzpatrick proposing that representatives of the Protestant, Jewish and Catholic faiths appropriate money and engage trained advertising experts to "sell" religion to the American people. Miss Fitzpatrick expressed belief that advertising men can write "soul-stirring" copy "to turn America's footsteps churchward." Since then *Tide* has published many other letters on the subject. The consensus was that, while there may be great difficulties in promoting individual religions, there is no reason not to advertise religion generally and all the things it stands for and endeavors to achieve.

The interest in this subject is readily understandable: since the war's end there has been an increasing spiritual hunger. What to do about it, or more specifically, what advertising or public relations can do about it on a national basis, is a more difficult problem. The costs of national advertising probably are too great for the churches to bear. The existing demands upon national advertisers for public service contributions (in time, space, etc.) already are now so great that further requests might become unfeasibly burdensome. The media owners, newspapers and radio especially, already are helping to promote religion, though usually, and logically, on a local basis.

There is one national channel through which the implicit goals of religion— tolerance, brotherly love, humanity, understanding, charity and the like—could be reached quite easily and effectively. Each year more than 35,000,000 copies of corporate annual reports are distributed to stockholders and others; about 90 per cent of these reports are published with their back covers blank; the others generally contain nothing but company names, emblems or some other fillers. Why not use this priceless, and wasted, space —space which money cannot buy—for an interdenominational religious and spiritual public relations program?

I am sure that management will readily respond to a national campaign to "give the back cover to God" for a single spiritual message annually. In the past few years companies have made many improvements in the form, contents and purpose of their annual reports, in an effort to build more good will with their stockholders and general public. Business' progress in this direction has been laudable, but it should not stop with this.

If companies generally would adopt such an idea, no individual company would risk having its cooperation misinterpreted as an attempt at good will through religious subterfuge; the aggregate impact of the reports could be a tremendous power for the general good; the campaign would have a staggered circulation and a continued support throughout the year, because the reports of different companies come out at different times; the messages would have long lives, for many annual reports are saved, re-read, re-studied and re-referred to months after their issuance.

I started work on this project some months ago and every company I have approached has assured me of its cooperation once a general campaign is organized. I am prepared to organize and finance such a project, seeking the voluntary cooperatiion of every company and individual willing to participate. If you are interested in doing so, or if you wish to suggest ideas or directions toward the successful accomplishment of this program, write to me at 44 Wall St., New York, or in care of *Tide,* 232 Madison Ave., New York 16.—Reprinted with permission of the author from *Tide,* June 20, 1947.

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A Bit of Fun

Six young housewives living in the same apartment building fell into a dispute of such magnitude that it resulted in their being hailed into court. When the case was called, they all made a concerted rush for the bench and, reaching it, all broke into bitter complaints at the same moment.

The judge sat momentarily stunned, as charges and counter-charges filled the air. Suddenly he rapped for order.

When quiet had been restored, the patient magistrate said quietly: "Now, I'll hear the oldest first."

That closed the case.

Moral Rearmament's Back and Dr. Buchman's Got 'um

Robert E. Segal

"Pop, what is public relations?"

"Hard to define, Junior. But here's an example: when Admiral Byrd introduced Dr. Frank N. D. Buchman to a large Boston radio audience the other day, praising the voice that unsuspecting listeners were about to hear—well, that's public relations. For, you see, Junior, people not only take their sandwiches and coffee in a hurry these days; they also grab their economic and moral guidance thus in some instances, thanks to radio. They figure that if a wonderful explorer like Admiral Byrd gives a speaker a fine send-off, then that speaker must be a very wise man. For Admiral Byrd is brave; and surely he would travel with men of great insight. And besides, it was something on the radio; and how could radio be wrong?"

"But you seem to disagree with Dr. Buchman, Pop. Why?"

"Ah, Junior, Junior. Come climb up on my knee and I'll tell you.

"Dr. Buchman has been the leader of the Oxford Movement and of Moral Rearmament. That sounds impressive, doesn't it? But what do these pretty names mean? They mean that just 11 years ago—before World War II in which as many as 8,500,000 people may have lost their lives—Dr. Buchman said: 'I thank heaven for a man like Adolf Hitler . . . My barber in London told me Hitler saved all Europe from Communism. . . . Through such a man (Hitler), God could control a nation over-night and solve every last bewildering problem.'

"Well, back in those days, people were awfully anxious to avoid war. And they were certainly right in that desire. They didn't realize, you see, that Hitler was already laying down his barrage, scaring everybody with his blustering and his threats and getting people into the frame of mind of accepting just anything as long as it wasn't war.

"So appeasement was a popular movement. And Dr. Buchman had many followers in England in the days when Chamberlain nailed down peace in our time.

"It is said, and I don't think this has been disproved, that Rudolf Hess, one of Hitler's top lieutenants, was a follower of Dr. Buchman. And in Fritz Thyssen's book, you will find it reported that Heinrich Himmler was a member of the Oxford Group. You recall Himmler, of course? He was always well armed, and rearmed; but morally doesn't seem, somehow, to be the word for it.

"There is a lot more to be told about Dr. Buchman and the Oxford Group and Moral Rearmament. But I'm afraid, son, that people won't listen. They're too busy. And they forget. And they go on to the new, letting the old get blurred. They just wouldn't be interested if you would recall for them how the president of Princeton University banned Buchmanism from that school 20 years ago. And they would never bother to read the big but very important words of a renowned scholar like Dr. Reinhold Niebuhr, who has said: 'The Oxford Group movement is additional evidence of the decay in which we stand. Far from offering us a way out of our difficulties, it adds to the general confusion. It is bourgeois optimism, individualism and moralism expressing itself in the guise of religion. No wonder the rather jittery plutocrats of our day open their spacious summer homes to its message.'

"No, people just won't pay us any mind. They like pretty little pamphlets and peppy words like 'Moral Rearmament' and soothing radio programs piped all the way from Switzerland where Dr. Buchman is now.

"People are always looking for the snappy slogan, a pushbutton solution to big problems and syrupy, comforting talk. And when important personages open the radio programs, how can the main speaker possibly be wrong?

"For the sharp reality of war is over, Junior; and lazy times are back. And careless housekeepers sweep the dust under the carpets. And people in high places sprinkle perfume on smelly old weeds.

"Yes, lazy times are back.

"And that's when Dr. Buchman and Moral Rearmament can get a thumping band of followers."

Sh-h-h-h-h. Junior has fallen asleep.

And so, alas, have millions of other Americans.—Reprinted from the *Jewish Weekly Times.*

Miscellaneous Advertisements

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A New Life Campaign

(Continued from page 653)

fail, Christianity can fail. It has failed in large areas of the world.

My conclusion is inescapable — this is Christ's world or none. We are entrusted with the Gospel of Christ. We have to apply it to the needs of men, but we can do this only if the quality of our own life is such that men can see it in us.

How do spiritual revivals come? For spiritual things are conditioned. There must come a John the Baptist declaring to the church that it must repent—:"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance." Yes, a fundamental change in our own life is needed first.

In U. S. A. I got into touch with the campaign for Christ. At first I shrugged my shoulders; but when I saw what was happening I became troubled in mind. This is what Australia needs, I told myself. Of course, we have our own outlook and some of the things done there would not appeal to us. But here is something we can take and make Australian.

A five years' plan was initiated by the conference for the whole of America. (Here statism blocks nearly everything.) For one year they set out to raise 25,000,0000 dollars, all to be spent out of America—in the poor countries of the world. They raised 27,000,000 dollars. Next year they set out to raise 1,000,000 souls for Christ. Everything was done on a grand scale. The literature was magnificent. Every minister became his own evangelist and promised never to preach without inviting young people to come forward to the communion rail. And they came. The laity were organized and sent out in pairs to given prospects to get a decision either for or against Christ. If we were to do this we would have to strengthen ourselves up first. But they did it and already they have got 850,000 people.

Let us catch something of this spirit and adapt it to our own means. We have to realize that every one of us must be pledged to play a part in it.

Personally, I don't like the word evangelism. I think that it has lost its meaning. I would like to call our campaign the *Better Life Campaign.* Christianity can only spread through the quality of human life. I am a for simplicity, and I would make a pledge as simple as this, and yet as difficult as this: *"I Determine by God's Help to Follow Christ's Way of Life."*

Now I ask you, during the last year how much real sacrifice have you made for the kingdom of God? Are you better off now than you were last year? These are questions we must ask ourselves.

Young men with a modern outlook, a great responsibility rests on you. There are multitudes of young men and young women who

have lost faith, and are crying out for help. It is for you to speak in tones they will understand. Can you say, "From now on, God helping me, I'm determined to follow Christ's way of life." He has given the promise that those who follow Him "shall not walk in darkness, but shall have the light of life." (An address given by the President-General of The Methodist Church in Australia. Reprinted from *The Methodist,* the official organ of The Methodist Church in New South Wales.)

A Story in Stewardship

(Continued from page 651)

Children's Chapel was dedicated on February 14th, with Dr. George Heath as speaker. Mrs. Frank Towns, primary department superintendent, and Mrs. Irving Christiansen, together with Mr. Bisbee, also participated in the service.

Mr. Bisbee, a member of the Upper Iowa Conference, has been pastor at Maplewood since Feb. 1, 1945. Prior to that time he served at Holbrook, Mass., for two years. He and his wife, Maxine, and their two children, Gary and Susan, left for their new appointment in Iowa on Monday, June 23rd. Dr. H. Hughes Dill, superintendent of the Dubuque District of the Upper Iowa Conference has appointed Mr. Bisbee to Grandview Avenue Methodist Church in Dubuque, Iowa, as of July 1st.

A recent program in the Douglas Fellowship Room was the gala reception for Dr. and Mrs. Eddy Asirvatham from Madras, India. (See cut) They are now members of the Maplewood Methodist Church and reside at 36 Fairview Terrace, Malden, Mass.

An Honored Bishop

It would be interesting to know whether any other alumnus of an American college has matched Bishop Herbert Welch of New York in having delivered the baccalaureate sermon on his own 60th anniversary of graduation.

The occasion was the commencement of Wesleyan University, Middletown, Conn. on June 15th. The bishop, who holds four degrees from his alma mater, not to mention at least seven honorary doctorates from other institutions, set a record for the number of prizes and honors conferred upon him at his graduation in 1887 which had not to that time been matched nor has it been surpassed since.

Bishop Welch is chairman of the Methodist Committee for Overseas Relief.

Rural Life

With the determination "To propose a policy and develop a program for the rural churches of Methodism" more than 1,500 delegates from every annual conference in American Methodism will meet on July 29-31 in Lincoln, Nebraska to consider the relationship that exists between "man, the land, and God."

Bishop William C. Martin, chairman of the committee on program and arrangements, has been asked to deliver a coast to coast broadcast on the Columbia Church of the Air, the Sunday morning before the National Methodist Rural Life Conference officially opens on Tuesday. Bishop Martin will broadcast from Lincoln and a rural church choir will furnish the music for the program.

This first Methodist Rural Life Conference, called by the Council of Bishops and sponsored by four boards of the church and the Woman's Society of Christian Service, will be a working conference. There will be formal addresses and general sessions of the conference each morning and each evening, but the major portion of the time will be given over to "The Conference at Work in Study Groups."

Eight committees have been studying the work of rural Methodism and its relationships to the community and the world at large for the past year. These committees will each issue preliminary reports and these reports will form the basis of the discussions at Lincoln. It is expected that out of this conference will come a book which shall be the basis for a nation-wide study on the rural church.

This conference is being promoted under the direction of Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work of the Home Missions Division of the Board of Missions and Church Extension. The Rev. Clyde N. Rogers, Nebraska Wesleyan University, Lincoln, Nebraska, is chairman of the committee on local arrangements and is requesting the chairmen of annual conference delegations to make room reservations and committee assignments with him immediately upon their appointment.

Vermont News

The group First Quarterly Conferences of the Burlington District, under the direction of Superintendent James Perry, have all been held. Special attention was drawn to the recent emphasis on church school activity and to the conference's special pension fund. Three-fourths of the churches have accepted their quotas, and their pledges total four-fifths of the district's share of the fund. The meetings at Montpelier, Enosburg Falls, Morrisville, and Orleans, all had as their guest speaker Dr. James S. Chubb, associate secretary of the General Board of Evangelism.

Four state denominational leaders in Vermont spent two days together at Newbury, studying means of more effective religious operations in federated and united churches. Homer Bryant represented the Baptists; William Burger represented the Presbyterian Church; J. A. Perry was spokesman for the Methodists; and Max Webster was the representative for the Congregationalists. Superintendent S. B. Hyde of the Vermont Council was chairman of the conference. Methods of financing benevolences and funds outside the local church were discussed. Other topics of discussion included the problems of approaching the whole life of all the members in a community, and the difficulties connected with evangelism and Christian education.

Dr. Perry, superintendent of the Burlington District, joined the travel seminar, sponsored by Scarritt College. It was for observation and study of some dozen rural and home mission projects, comprehended in a 1600 mile trip from Nashville, Tenn.

All district superintendents of the Troy Conference are working diligently in cooperation with the conference board of education on plans and programs for the special church school emphasis this year. Bishop Oxnam will address a rally in each district in the interest of the program, once it has gotten under way.

Superintendent Perry is asking the ministers of the Burlington District to give September 4th to "One-Day Visitation" in small churches. They are urged to enlist the support of fifty experienced laymen in carrying out a similar lay project. It is hoped that September 4th may be a district "field day" in evangelism.

Missionary's Child and Mother Killed

Mrs. J. Harry Haines, the former Miss Loma Housley, a missionary of the Woman's Division of Christian Service in West China, returned to her home at West Palm Beach, Florida, in March, so that she might be with her aged and ill parents. She came with her two-year old son, Sherwood Bruce. Meanwhile, her husband continued his missionary service, planning to leave this summer to visit his parents in New Zealand, and then join his wife on furlough in Florida.

Word has reached the Board of Missions that Mrs. Haines' mother, Mrs. Housley, and the two-year-old grandchild, Sherwood Bruce ("Sherry") were instantly killed on June 8th at a railroad crossing in West Palm Beach. Sherry was riding a stroller and the wheels became caught in the crossing track. Mrs. Housley, who was deaf, apparently did not hear the approaching train.

Word of the tragedy has been cabled Mr. Haines who is believed to be awaiting a boat at Shanghai.

Thomas Todd Johnston

Maurice L. Bullock

The Rev. Thomas Todd Johnston, 60, after two years of painful decline passed away in Boston on June 5th. At the recent conference he had taken the retired relation because of his illness. He had just finished a six-year pastorate, his finest, at Orange, with South Athol and North Prescott.

He graduated from Baker University in Kansas and came to New England in 1914 and took his degree from Boston University School of Theology. His pastorates at Easthampton, Holliston, Amherst, Wellington, Charlton, Broadway (Lynn), and Rockport, were varied, but all marked by sterling integrity and understanding.

In early life he was deeply influenced by Bishop Quayle, the "Skylark of Methodism," and himself developed into a poet of rare ability, publishing "Highways of Life" and other collections, and having various poems included in several anthologies and used in many papers, including ZIONS HERALD. There was a uniqueness in the style with which he dressed his deep thought whether in a sermon or a poem. He loved nature and some of his interpretations about the sea and rocks at Rockport and the hills of Orange attracted wide attention. He had a gentle spirit and a quiet approach to his ministry, but he was undergirded by a granite character which enabled him to preach with depth and power. His sense of humor, his painstaking with words, his constant study of both books and men, his high regard for the ministry in all its appeal, all contributed to the making of a real minister of the Master and there are many to call him blessed.

He is survived by his wife, Mrs. Grace L. Johnston, whom he married in 1941, and who now lives in Caryville, near Franklin, Mass. The interment was at Uxbridge. The memorial service was held Sunday, June 8th at the Orange church with his district superintendent, the Rev. Maurice L. Bullock, and the new pastor at Orange, the Rev. Gordon C. Capen, officiating. As a part of the service the "Upper Room" devotions for the day were read, for coincidentally, they had been prepared by Brother Johnston himself. Also used was one of his own poems, "Here was a Man," which although written of another was truly an expression of his own character and worth. (See page 651)

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By-Passing Deplored

ATLANTIC CITY, N. J. (RNS) Asserting that no country should depend upon its own financial or military might to achieve its end, the board of trustees of the Church Peace Union, non-denominational organization of clergymen and laymen, declared here there must be no more "by-passing" of the United Nations if world peace is to be maintained.

In a statement issued at its semi-annual meeting, the board said "tremendous force for strengthening the United Nations will come in our acceptance of it as the guarantor of peace rather than attempting this by our own strength.

"We have an obligation to work through the United Nations in matters relating to world peace rather than deciding for ourselves the international standards of peaceful conduct."

The statement added that each nation has the opportunity to present and urge its own views in the UN. "Should persuasive efforts fail," it added, "each nation is duty bound to accept the larger will as expressed through the United Nations. This procedure evidences a truly international policy."

Jesus and Democracy

(Continued from page 657)

Samaritan race. Consequently the Samaritans hated them. Two people living so close together, ready to cut each other's throats, made both groups weaker. They should have learned a lesson from Jesus' story of the good Samaritan. The poor Jew, stripped naked and bruised by the robbers was dependent upon the kindness of the Samaritan. Had the Jew been going along the way, previous to the attack by the robbers, thanking himself that he was not a Samaritan? One never knows when he is going to be dependent on another. Jesus knew that, and offered it as an argument in defence of the democratic spirit.

The nations of the world have yet to learn the lesson of interdependence. We are a great nation, more self-sufficient than any other, with the possible exception of Russia. Let us not make the mistake of feeling that we are not dependent on others, for we are. The future peace and prosperity of our nation depends upon all the peoples of the world having a right to "life, liberty and the pursuit of happiness." And this must hold for the smallest groups. We used to define democracy as the "rule of the majority of the people." We know that it is no longer an adequate definition. We must define it as "the rule of the majority in which the rights of the minority are protected."

The great nations of the world must learn that the welfare of minority groups cannot be sacrificed without some compensating sacrifice eventually being demanded of those who supress the minority. This has been a law of human history from the beginning. There is no reason to belive it will ever be changed. Elbert Russell tells a story in one of his books of two boys who got into a fight. One boy got the other down in the gutter and sat on him. As, long as he sat there he felt secure, but he didn't dare let his enemy up for fear he wouldn't be able to whip him the second time, if the fight were resumed. Finally he got tired of sitting. He wanted to go home to supper. So he made terms with the other boy, and they went away as friends.

A third fact that gives us the right to offer Jesus as the greatest exponent of democracy is to be found in the fact that he did not try to establish brotherhood by laying down rules and regulations. He showed, rather, that there could be no real brotherhood unless men got the spirit of brotherhood in their hearts and allowed it to rule in their lives. "Don't show partiality. Treat all people as brothers. Clothe the naked. Feed the poor." With such principles governing life, brotherhood was bound to come. It is not strange, therefore, that the Christian faith has always opened the way for the march of democracy upon earth.

The government of any self-ruling people will be but the outward expression of that people's philosophy of life. There can be no real democracy where men are not democratically minded. Walter Lippman bemoans the weakness of democracy in this hour, and expresses his fear that it will fail, saying, "What is most wrong with the world is that the democracy which at last is actually in power; is a creature of the immediate moment. With no authority above it, with no religious, political or moral convictions which control its opinions, it is without coherence and purpose." Surely this could not be said of the democracy that established this country. Men like Franklin, Washington, Hamilton, and Jefferson, had a democratic ideal which found expression in the form of government they established. Have we lost the ideal? Dr. Walter VanKirk tells of a little boy walking along the street with his mother after a shower. On a puddle of water was a little deposit of oil, spreading out in multi- colored display. The little fellow jerked his mother's

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rm, and said, "Look, mummy, there's a ainbow gone smash." Is it possible that the ainbow, which from time to time has apeared in history's sky and promised the revalence of the democratic spirit, has gone mash? I do not believe so. But the promise annot be fulfilled until those who desire it urnish the idealism out of which it may ome. Dr. Fosdick says we must lay *spiritual* oundations for a better world.

So while we have our policy of the separaion of church and state, let us not deceive urselves into believing that the state can ndure without the church. And of course, his will mean nothing if we make it general. The church will not exist apart from us who nake it up. What it all boils down to is this: f we believe in democracy and wish it to enlure, then we must keep in our nation's life hat which gives it strength. Not the least n this respect is the Christian church.

During the war, the Associated Press carried a story from "Somewhere in New Guinea." Col. Arthur Rogers was commander of a heavy bombardment unit in the United States Army. He was one of the leading experts in the use of four-engined airplanes in warfare. In this news story Col. Rogers gave a testimony of a new faith in which he was living. Previous to his entrance in the army, he had been an agnostic. But when he began to fly, and went over New York City, what had previously seemed big and important to him began to seem small. One day he was flying over Texas. The thought came to him that it would be a tough place in which to have to land. Simultaneously he felt that his engines were not sounding right. He checked them over and everything seemed all right, but still the feeling persisted until he broke out in a cold sweat. Then he noticed a big star. He kept his eyes fixed on this star and regained his poise. Later, he said, "I'll have to put my faith in that greater power which controls the stars as well as me." It is such a faith that will undergird and secure the democratic ideal upon earth.

Bishop Bruce Baxter

Ernest W. Peterson

Methodism was shocked June 20th by the sudden death of Bishop Bruce R. Baxter of the Portland Area. He died unexpectedly at his home in Portland, where he had gone to have dinner with his wife, between the afternoon and evening sessions of the Oregon Annual Conference.

Death was attributed to coronary thrombosis. Apparently there was little advance warning, the bishop having felt a pain in his chest during mid-afternoon while presiding over the conference executive session. He walked to his home from the church, a short distance, but enroute was seized with such intense pain that he sat down on the curb.

Mrs. Baxter met him at the door. Noticing his facial expression she had him lie down and telephoned the doctor. While talking to the doctor she overheard the bishop gasp his last breath.

Mrs. Baxter then asked Bishop W. Earl Ledden of the Syracuse Area, who was in Portland as the conference guest speaker, and other conference leaders not to adjourn the session. So the program continued as scheduled.

Memorial services were held conference Sunday immediately preceding the ordination service. The Council of Bishops was represented by Bishop Ledden; the Oregon Conference by the Rev. Laurence E. Nye, pastor of the conference church and also pastor to Mrs. Baxter; the Pacific Northwest Conference by Dr. R. Franklin Thompson, president of the College of Puget Sound; and the Idaho Conference by the Rev. George Roseberry, superintendent of the Eastern District.

Willamette University, of which Bishop Baxter formerly was president, was represented by Dr. G. Herbert Smith, president, who announced that the men's residence under construction on the campus would be named Bruce Richard Baxter Hall as a memorial.

Choral music was provided by a choir of 75 ministers; by the Oregon Conference male quartet and by Miss Edith Fairham, daughter of Rev. S. E. Fairham.

Mr. Ney chose as the opening of his memorial address words which Bishop Baxter used in the funeral sermon he preached for Oregon's Senator Charles L. McNary—"May the magnitude of our loss be the measure of our consolation."

Ministerial and lay delegates to the conference occupied reserved seats. The audience overflowed into two rooms in the Sunday school temple, wired with loudspeakers. City and state officials, prominent business men and representatives of other denominations and the educational world were in attendance.

Final services were held June 25th at Forest Lawn, Los Angeles, where Dr. Glenn Phillips was in charge. He is the pastor to Bishop Baxter's mother, Mrs. John Baxter of Hollywood.

Bishop Baxter was born in a Methodist log cabin parsonage near Rock Run, Seneca county, Ohio, August 18th, 1892. He was consecrated bishop during the first session of the Western Jurisdiction Conference at San Francisco, on July 15th, 1940. He was graduated from Oberlin College and Boston University School of Theology. He began his church work in 1918 as a field secretary for the Centenary campaign. For 21 years he was an educator at Mount Union College, the University of Southern California and Willamette University. He received many scholastic honors and was in wide demand as a speaker in religious, educational and civic circles. He also was the author of many articles in church and educational publications.

On Auction Block

Philadelphia (RNS) Bethany Collegiate Presbyterian church here, which once reportedly housed the world's largest Protestant Sunday school is today virtually abandoned and is for sale to the highest bidder.

Erected 77 years ago, "Old Bethany" is a church without a congregation, nearly all of its members having moved to the suburbs. The church's latest pastor resigned recently.

Bethany began in 1858 in a tent made of white sailcloth. The present structure of stone and timber originally cost an estimated $250,000. Its Sunday school auditorium seats 2,500, the church proper 1,500.

John Wanamaker, department store founder, once headed the Sunday school which had an active membership of 5,000 persons. When he was serving as U. S. Postmaster General near the turn of the century, Wanamaker was accustomed to returning to Philadelphia every weekend in order not to forego his teaching duties.

Boston Area

Annual Conferences of Boston Area, 1948

New Hampshire	April 7-11
Maine	May 12-16
New England	May 26-30
New England Southern	June 2-6

Fall Program, 1947

Area Council	Sept. 18
New England Southern all-Conference meeting and District Conferences	October 3
Combined Boston and Lynn District Conferences	October 6
Worcester District Conference	October 7
Springfield District Conference	October 8
Bangor District Conference	October 9
Augusta District Conference	October 10
Portland District Conference	October 13
New Hampshire Conference, Special Session	October 15, 16

Bishop Garber Decorated

On Tuesday, June 17th, the Republic of Poland conferred the decoration "Polonia Restituta" upon Bishop Paul Neff Garber of the Geneva Area of The Methodist Church. The ceremony of decoration was held at Belvedere, the White House of Poland.

In giving the decoration, the highest given by Poland, President Bierut spoke of the contributions made toward Polish-American friendship by Bishop Garber, of his relief activities, and his moral and spiritual leadership in the rebuilding of modern democratic Poland out of the ruins of the war and Nazi occupation of Poland. Bishop Garber, before election to the episcopacy in June, 1944, was dean of the Divinity School of Duke University.

Asbury This Summer

The summer program at Asbury Grove, Mass., promoted by the Asbury Camp Meeting Corporation got under way with the first Sunday in July. The Rev. H. William Hook has been secured as the chaplain for this season and he will be on the grounds all summer. The vesper services under the pines which have been so popular during recent years will be at 4:00 o'clock each Sunday afternoon through August 17th. Preachers will be the following: The Rev. Eugene E. Dawson, former pastor of the First Baptist Church, Lynn, now of Pittsburg, Kansas, where he is a member of the faculty in the State College, on July 6, and 27; the Rev. Henry I. Bailey of the Boston Street Methodist Church, Lynn, on July 13, and 20; the Rev. John Snook, Jr., of St. Stephen's Methodist Church, Marblehead, on Aug. 3, 10 and 17. There will be special music for each Sunday with Della Hart Macomber as pianist for the season.

The annual camp meeting will open on Sunday, Aug. 24th and continue through Aug. 31st. The Rev. John C. Wingett will be in charge as Lynn District Superintendent and president of the Asbury Camp Meeting Corporation. Preachers on Aug. 24th will be the following: 10:30 a. m., the Rev. Harris E. Heverly of Winchester, dean of the Christian Service Institute; 3:00: p. m., the Rev. J. Franklin Knotts of West Roxbury; 7:30 p. m., the Rev. Ralph W. Decker of the Boston University School of Theology faculty. Dr. Decker will also be the week-night preacher at 7:30 p. m. each day, and will teach a Bible Class during the morning hours for residents of the grounds. On Sunday, Aug. 31st, preachers will be: at 10:30 a. m., the Rev. Willard C. Arnold, Boston District Superintendent; at 3:00 and 7:30 p. m., the Rev. Thomas R. Burns of Fall River. Music director for the week will be the Rev. C. Malcolm Keir of East Glocester, Mass.

Opening on July 13th, the intermediate camp will be in session for one week under the leadership of the Rev. F. Oliver Drake, pastor of Bethany Methodist Church, Roslindale, Mass. He will be assisted by a capable corps of leaders who will give to these junior high young people a week of mountain top experiences.

The senior institute camp will open on Saturday, Aug. 23rd, and continue during the week of the camp meeting under the deanship of the Rev. Harris E. Heverly of Winchester, Mass.

Already the facilities of Asbury Grove have been used by a number of groups for picnic purposes, and buildings are available for church groups for religious retreats, planning conferences, and institutes. Arrangements for such gatherings may be made through the secretary of the Asbury Camp Meeting Corporation, the Rev. Daniel A. Thurston, 205 Western Avenue, Lynn, Mass., or the superintendent of grounds, Mr. Theodore E. Johnson, Asbury Grove, Mass.

Laboratory School At Methodist Camp

What better opportunity could a teacher have to improve her teaching than to participate in a laboratory school situation, observe good teaching, and evaluate the procedure in a leadership training class? Such will be the privilege of all who attend the training school at The Methodist Camp, Glocester, R. I., August 3 to 9.

Two country churches in the town near the camp will be used for the classes each morning, and children will come from the community. An excellent faculty has been secured, who will offer the following courses for church school teachers:

Miss E. Mae Young, of the Children's Division in the General Board of Education, Nashville, will teach the course, "Building Friendship in America," and will handle the junior demonstration class.

Mrs. Viggo Nielsen of Salem, Mass., primary specialist, will be instructor for the course, "Guiding Primary Children in the Church," and will teach the primary children. Mrs. Nielsen is a private school teacher and superintendent of the primary department at Wesley Church.

Miss Edith M. Jordan, executive secretary, New England Conference, will teach for leaders, the course, "Guiding Pre-School Children in Religious Growth." Associated with her will be Miss Vernette Mowry, kindergartener of Providence, who will teach a beginners' class of children.

Miss Vivian Grant, director of religious education at Mathewson Street Church, Providence, is director of the Laboratory School and the Rev. P. M. Spurrier, the dean, will be chapel speaker each day. Special evening programs, recreation, and other interesting features are announced in the folder that has been mailed to all our churches. This is entirely a Methodist school and fully accredited by Nashville.

Registration is limited to seventy-four teachers from the two conferences together. Pastors and church school superintendents are urged to send in registrations as soon as possible. Registration fee $2.00; board and room $13.00. (Camp Glocester is only eighteen miles from Providence.)

Baltimore Has Good Report

The statistical report for church schools in the Baltimore Conference reveals that approximately two-thirds of the church membership is enrolled in the church school. Total church membership is 160,598, and church school enrolment is 106,541. This enrolment represents a gain of 2,357 over last year.

A total gain of 2,433 was noted in the children's division; enrolment was reported as 31,548. This included children enrolled in the nursery department. The adult division, including home members, had a gain of 1,382, making the division total 32,140. Also reported were 9,698 officers and teachers, making an increase for the year of 825. Total average attendance was 54,482.

On April 24th there was a joint meeting of the boards of education of the Baltimore and Washington Conferences, during which plans for the church school emphasis in the Crusade for Christ were discussed.

The conference board of education, in cooperatiion with district superintendents, is making available five or six persons to work in local churches for the training of vacation school staffs. These persons will aid local workers in conducting their schools successfully, they will evaluate work already done and make suggestions for future use.

Of the six districts of the Baltimore Conference, Washington East, H. E. Cromer superintendent, had the largest gain in enrolment, 1,347. Baltimore East, J. Milton Rogers superintendent, ranked second with an increase of 960. The remaining four districts had gains as follows: Baltimore South, F. C. Reynolds, superintendent — 369; Baltimore West, J. T. Spicknall, superintendent — 316; Hagerstown, W. F. Wright, superintendent — 40, and Washington West, Ralph D. Smith, superintendent — 596.

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BY AUGUST 1, 1947

All new subscriptions to Zions Herald must be in our office in order to complete the contest. If your church has the largest percentage of new subscribers based on the total recorded membership, Zions Herald will award a $400.00 college scholarship to the high school graduate in your church deemed worthy by your local board of Christian education. Contest limited to the Northeastern Jurisdiction.

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